



Annual World Missions Rally Held At Camp Garaywa Sept. 9

The annual World Missions Rally, held Sept. 9 at Camp Garaywa and jointly sponsored by the WMU and Brotherhood Departments, was attended by well over 200 people from every section of the state. In photo at left is seen the Indonesian table at the "Missions Fair" with Rev. Tom Barron, missionary to that country, at ex-

treme left. Miss Marjean Patterson, state WMU secretary, is fourth from left. In picture at right three leaders are seen. From left: Owen Cooper, Yazoo City, president of the SBC; Larry Bryson, assistant secretary, Department of Missionary Education, Home Mission Board, Atlanta, and Rev. E. L. Howell, state Brotherhood director.

71 FBI Report

Violent Crim...

er Cent

WASHINGTON, D. C. (RNS) — The Federal Bureau of Investigation has reported that serious crime in all categories rose at a rate of 7 per cent in 1971, but that crimes of violence increased by 11 per cent.

Murder increased by 11 per cent in 1971, aggravated assault by 10 per cent, rape by 11 per cent and robbery by 11 per cent, the FBI reported.

But it said that while figures in these categories had remained constant over the past three years, the 7 per cent increase for all crime was the lowest rate of increase since 1965.

The figures were reported in the FBI's annual compendium of crime statistics. In a statement released here with the report, Attorney General Richard G. Kleindienst said he was "encouraged by the trends" toward a lower rate of increase. But he warned that "crime is still increasing."

Mr. Kleindienst also said that the trend continued in the first quarter of 1972, with an increase of only 1 per cent over the first quarter of

1971. That, he said, was the lowest rate of increase in 11 years.

The FBI reported that Miami had the highest crime rate of any major metropolitan area in the nation for the second year in a row, with 5,726 crimes for every 100,000 residents. Second was San Francisco with 5,514 per 100,000; third, Los Angeles with 5,443 per 100,000, and fourth, New York with 5,307.

The Washington area, which has sometimes been regarded as the most crime-ridden city of the nation, reported only 3,973.9 crimes per 100,000 population. The FBI defines the Washington area as the District of Columbia, Montgomery and Prince Georges counties in Maryland and the cities of Alexandria, Fairfax and Falls Church and the counties of Arlington, Fairfax, Loudoun and Prince William in Virginia.

The rate of increase was higher in suburban and rural areas than in the cities. Crime rose 11 per cent in the suburbs, 6 per cent in rural areas and only 2 per cent in cities of more

than 250,000 population. Robberies were up 17 per cent in the suburbs, 11 per cent in rural areas and 8 per cent in cities.

In categories of crime, the lowest rate of increase was in auto theft, with a rise of only 2 per cent over 1970. Burglary rose 9 per cent and larceny, 7 per cent.

The total number of serious crimes reported in 1971 was 5,995,200, of which 5,185,200 were property crimes (Continued on page 2)

Miss Patterson Visits Spain's Baptist Churches

Miss Marjean Patterson, executive secretary, Mississippi Woman's Missionary Union, left Jackson Monday, September 11, to fly to Spain, where she will remain for two and one-half weeks.

The 1972 foreign missions study books, the graded series to be taught this fall, focus on Europe. Since Miss Patterson will be teaching study-Miss Patterson in various churches in Mississippi later this year, she decided that now would be a good time to take a closer look at Baptist missions in Europe, or at least in one section of Europe.

Mrs. Charles (better known as Indy) Whitten wrote the mission study book for older children called *Higher Than Monto*. It is the colorful, exciting story of Mari Sol, who celebrates her eleventh birthday at the Baptist camp at Denia, Spain.

Miss Patterson planned to go directly to Madrid to visit Rev. and Mrs. Whitten; missionaries from Mississippi. While in Madrid she will visit in the Baptist churches of the city, including one English-speaking church and several Spanish-speaking.

Then Miss Patterson and Mrs. Whitten will visit other churches in Spain. (Continued on page 2)

Statewide Baptist Library Workshop Set For Nov. 3-4

Wayne E. Todd will be the inspirational speaker at the sinorgasbord banquet at Lake Tiak O'Khata on Nov. 3, during the first annual workshop — conference of the Mississippi Baptist Church Library Organization to be held at Louisville, from Friday noon to Saturday noon, Nov. 3 and 4.



Mr. Todd is secretary of the Church Library Department of the Sunday School Board of the Southern Baptist Convention. His office is at Nashville. He also is editor of "Media — Library Services Journal" formerly known as the Church Library Magazine, in which he publishes his column, "Let Me Share With You", aimed at library workers.

Mr. Todd is author of one of the new church study course books, "Library Services in the Church" in which is discussed the philosophy, needs, and structure of church library work.

It is a real tell - it - like - it is item for getting a grasp of what a Media Center (library) should mean to a church's whole program.

A native of Mississippi, Mr. Todd hold a bachelor of arts degree from Mississippi College and received his bachelor of theology degree from the Southern Baptist Seminary at Louisville.

Prior to assuming his present position in April, 1959, Mr. Todd was pastor of First Baptist Church at Brookhaven, and for five years was pastor of Daniel Memorial Baptist Church at Jackson. He held other pastorates in Kentucky at Danville, Lexington and Salvisa.

Mrs. A. M. Jordan of Jackson, president of the state church library organization, announces a list of outstanding workshop personnel, including three specialists from the Church Library Department at Nashville — Glynn Hill, Miss Frances Lee and Miss Adeline DeWitt — in addition to Mrs. O. M. Jones of Jackson, and Edgar L. Savage Jr. of Texas. (Continued on page 2)

The Baptist Record

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State Convention Board Will Convene In Jackson Sept. 25-26

The annual principal business meeting of the Mississippi Baptist Convention Board will be held at the Baptist Building in Jackson Sept. 25-26, according to Dr. W. Douglas Hudgins, the board's executive secretary-treasurer.

Dr. Robert L. Hamblin of Tupelo is president of the body and will preside.

The 100-member board is scheduled to adopt a Cooperative Program (missions) budget for 1973, hear reports of all phases of its work and make recommendations to be presented to the Mississippi Baptist Convention which will meet in Jackson, Nov. 14-

16 at the city's historic First Baptist Church.

The board is also scheduled to discuss the current statewide Sunday School Enlargement Campaign, the 1973 emphasis on Evangelism and hear a report of its Assembly Committee.

Members of this committee are: Rev. Estus Mason, Crystal Springs, chairman; Dr. David Grant, Jackson; Dr. Beverly Tinnin and M. F. Rayburn, both of Meridian; Theron Baldwin, Pontotoc; Rev. Oliver Ladnier, Magee and Dr. Perry Claxton, Greenville.

Other officers of the Board are Rev. J. R. Davis, Meridian, vice-president, and Dr. John E. Barnes, Jr., Hattiesburg, recording secretary.

The board will convene at 2:00 p.m. Monday and adjourn when it completes its work, possibly Monday night or Tuesday morning, Dr. Hudgins said.

The Executive Committee will meet Monday morning in the Executive Committee room prior to the meeting of the full Board.

The Board is the official agency of the Mississippi Baptist Convention, appointed by the convention to carry

out its mission program as well as other assignments.

The Executive Committee will be presided over by Dr. Earl Kelly, Jackson, chairman.

Other officers are Dr. Tinnin, vice-chairman, and Dr. Barnes, recording secretary.

Other members of the Executive (Continued on page 2)

Lambuth To Head MC Campaign

Cooperative Receipts Up 10.5% For '72

Mississippi Baptist Cooperative Program receipts for the first eight months of this year, through August, totaled \$3,113,079, according to Dr. W. Douglas Hudgins, Jackson, Executive Secretary-Treasurer of the Mississippi Baptist Convention Board.

This is a gain of \$294,662 or 10.5 percent over the \$2,818,417 given the same period of 1971, Dr. Hudgins added.

Receipts for August totaled \$460,648, an increase of \$85,031 or 22.6 percent over the \$375,617 given in August of last year.

James A. (Jim) Lambuth of McComb, a 1947 graduate of Mississippi College, has been named general chairman of the college's Eleventh Annual Fund Campaign conducted by the Alumni Association.



Lambuth, vice president and general manager of a tire company in McComb, will head up a team of a number of volunteers across the state and country who will be seeking a goal of \$125,000.

The new chairman takes over the Annual Fund reigns from Kerry Grantham, a Jackson insurance executive, who directed the 1971-72 effort. In that campaign, alumni, friends, parents and business firms gave a total of \$130,492.48.

"We appreciate the opportunities of serving in this important position," stated Lambuth in accepting the post. "and look for continued support from all alumni and friends as we work toward the \$125,000 goal."

The intensive effort of the Eleventh Annual Fund will begin in September and continue until the first of the year. Lambuth is supported by strong alumni leadership in the likes of former general chairmen Ralph Hester of Jackson, Nick Walker of Jackson, Howard E. Woods of Clinton, Bill Dalehite of Jackson and Grantham.

Active in numerous activities in the McComb area, Lambuth has served as a past president of the McComb Rotary Club, the School Board, and the Chamber of Commerce. He is a director of the First National Bank of McComb.

The new chairman has always taken (Continued on page 2)



CONVENTION PROGRAM COMPLETED

The Order of Business Committee of the State Convention met at the Baptist Building in Jackson Sept. 7 to complete work on the program for this year's Convention to be held Nov. 14-16. From left: Glenn Perry, Philadelphia, Convention president, (ex-officio); Rev. Oliver Ladnier, Magee; Rev. James Moore, Tupelo; Dr. John E. Barnes, Jr., Hattiesburg; Rev. Clifford Perkins, Greenwood, chairman; Rev. Robert Shirley, Tupelo; Dr. W. Douglas Hudgins, Jackson, executive secretary-treasurer, (ex-officio), and Rev. Frank Gunn, Biloxi.

By W. Barry Garrett

WASHINGTON (BP) — A Roman Catholic cardinal for the first time in the nation's history testified before a congressional committee asking for public aid for parochial schools.

Terence Cardinal Cooke, archbishop of the New York City Diocese, spoke in behalf of the United States Catholic Conference in favor of H. R. 16141, a bill that would provide "tax credit" for parents paying tuition in private schools.

The conference is the agency of the Catholic Bishops of the United States which represents the religious, educational and social services the Catholic church provides for the 48 million Catholics in the nation.

Appearing with the cardinal were Bishop William McManus, director of education of the Archdiocese of Chicago, Alfred Scanlan and Lawrence X. Cusack, Washington Attorneys, and Monsignor Joseph O'Keefe, secretary of Education of the Archdiocese of New York.

In addition to the cardinal's testimony, the Catholic panel submitted a 19-page statement arguing for public relief for the financially stressed parochial schools of the nation.

The hearings were conducted by the House Committee on Ways and Means of which Rep. Wilbur D. Mills (D., Ark.) is chairman. The first series of hearings on the bill were held the week of August 14 prior to recess for the Republican Convention and the Labor Day weekend. The hearings resumed September 5-7.

During the first week of hearings many religious, educational and civil liberties spokesmen testified both for and against the proposed "tax credit" plan.

John W. Baker, associate director of the Baptist Joint Committee on Public Affairs, opposed the proposed aid to private schools.

Among those opposing the position of Cardinal Cooke in the second round of hearings were representatives of the American Federation of Labor and the Congress of Industrial Organizations, the National School Boards Association, the American Federation of Teachers, the American Civil Liberties Union, and a coalition of eight national Jewish organizations.

This display of such powerful forces on both sides of the question of public aid to the nation's parochial school \$21.8 million operating budget, the (Continued on page 3)

September Is Designated As Foundation Month In SBC

By Carey E. Cox

Executive Secretary

Mississippi Baptist Foundation

Throughout the Southern Baptist Convention September is designated as "Baptist Foundation" month. This is a time when Baptists are reminded of the services and performances of the state Foundation with the encouragement that responses be made.

Your Mississippi Baptist Foundation has a record which should inspire total confidence in the areas of safety as well as commendation for the excellent investment yields produced.

The fiscal year which closed June 30, 1972, shows a yield of 6.80 per cent on the general endowment funds and a yield of 6.71 per cent on trust and annuity funds. This excellent yield is a testimony to the astute investment of funds by the investment

committee which is composed of outstanding Christian laymen.

The principal of the funds administered by the Foundation at the close of the fiscal year was \$3,733,498.00. Some of the funds held by the Foundation are low yield bonds which were given and the yield on such cannot be improved until their maturity date.

The earned income was \$216,362.00 and the capital gains for the year were \$46,261.50. We added in the form of endowment gifts and trust funds \$154,225.63.

In addition to this many wills have been prepared and when probated will release nearly a million dollars to the Lord's work with several of our institutions and the Cooperative Program being named as beneficiary of either a part or all of the estate.

It is evident that most Baptists are concerned with improving their economic status. Unfortunately, the same amount of thought is not given to God's will as it relates to estate planning. Every Christian would do well to hold in mind that we are stewards of the total of life and of that part of God's material blessings which shall be left at our decease.

The Mississippi Baptist Foundation is the agency of our Convention charged with the responsibility of establishing trust agreements, assisting people with wills and helping in other ways in estate planning when any part or all of the estate is to be designated for some denominational cause.

A letter written August 31, 1972, to the executive secretary of the Mississippi Baptist Foundation states, "We thank you for helping us with our will. We actually sleep better since that has been so ably taken care of and to feel that we have done that which God wanted us to do." The Mississippi Baptist Foundation has a legal firm on a retainer basis to assist in all legal matters and often we call on the (Continued on page 2)

Clower To Appear Permanently On "Country Crossroads"

FORT WORTH, Tex. — Genial Jerry Clower, fast becoming the country's favorite storyteller, will bring the gift of laughter to "Country Crossroads" on a permanent basis in September.

Beginning Sept. 17 he will host "Comedy Corner," a new feature of the 30-minute country-western show produced by the Southern Baptist Radio and Television Commission. "Country Crossroads," designed to "take the cross of Christ to the crossroads of the world," is heard weekly on 405 radio stations across the United States.

"Mr. Clower was our featured performer" (Continued on page 2)

Editor's Note: This sermon first appeared in the Texas Baptist Standard. In an Editor's Note in that publication are found the following words: "This is the abstract of a sermon in the Oak Lawn Methodist Church, Dallas, by its pastor, Fred R. Eager. Those who know Baptists better understand that we are not entitled to all the generosity of his praise."

By Fred Edgar

It may seem strange that a Methodist minister would be preaching a sermon on, "Sometimes I Wish I Were A Baptist," but it is something I have wanted to do for a long time. I have many friends who are Baptists

and I have admired the Baptist people for a long time.

I am impressed with what they have done with their faith. They have built churches. Some are small, but some have 14,000 members. They have built great schools like Baylor University. They have great orphanages like Buckners. They have great hospitals like Baylor Hospital in Dallas which is second to none in healing institutions.

I am aware that these are Christian institutions. They teach and heal and provide a home for homeless children, but this is only part of their concern. All of them are tremendously

interested in the souls of the people they touch.

The Baptists are now the largest evangelical denomination in America and they are growing all of the time. They made use of a philosophy of multiplying by dividing and it works very well for them.

The Baptist denomination is the one that has no founder nor does it have a time and a place when it came into being. People here and there realize that they believe alike and people before them through the years had held to these beliefs. Some feel that this understanding can be traced back to John the Baptist and the time of Christ.

I am proud of who and what Baptists are and do and I want to share with you some of the reasons that sometimes I feel that I would like to be one of them.

Baptist churches have no recognized creed but this does not mean that their people do not believe anything. They believe plenty and what they believe is centered around Jesus Christ as Savior and Lord. They believe what the Bible says about Him.

They believe that He is the only begotten Son of God, that He was born of the Virgin Mary, that He lived, suffered and died for the sins of the world. They believe that He forgives (Continued on page 3)

Writer Sometimes Wishes He Were A Baptist

Violent Crimes Up 11 Per Cent

(Continued from page 1)
and 810,000 crimes of violence. The total for 1970 was 5,581,200.

The FBI says that handguns were used in 51 per cent of all 1971 murders and in 73 per cent of the killings of policemen.

Commenting on the murder statistics, the FBI says that "most murders are committed by relatives of the victims or persons acquainted with the victim."

"Police are powerless to prevent a large number of these crimes," it states.

The FBI report includes charts showing increases in crime over the past six years. During this period, when the population increased 5 per cent, the general crime rate increased 74 per cent. Arrests for narcotics, which increased 11 per cent in 1971 over 1970, were up 469 per cent over 1966.

FBI statistics on arrests from crime showed that blacks, who are estimated to number about 13 per cent of the population, constituted 54.8 per cent of those arrested for crimes of violence, compared with 53.3 per cent in 1970.

According to the FBI report, blacks made up 62 per cent of those arrested for murder, just over 50 per cent of the rape arrests and 66 per cent of the robbery arrests. For all other major crimes, the majority of those arrested were white.

In all categories of crime except traffic offenses, six times as many men were arrested as women. But the number of women arrested increased by 7 per cent, compared with a 3 per cent increase for men.

Students of FBI statistics warn that interpretation of the reports must take into account such factors as the failure of citizens to report all crimes and the varying standards of reliability of police departments in gathering and reporting information on crime in their areas.

Political considerations also enter into the interpretation of crime statistics, particularly in an election year. This year, the Nixon Administration is stressing the decreased rate of growth in crime, while Senator McGovern is emphasizing the fact that crime is still increasing.

In a statement issued before the release of the FBI report but apparently based on an advance copy, Senator McGovern charged that the Nixon

Administration was "long on tough talk" about crime but "short on performance."

But in his statement in the FBI report, Attorney General Kleindienst pointed out that 1971 "marked the third consecutive year that a tapering-off has been reported in growth of crime." During 1969, the first year the Nixon Administration was in office, the rate of increase was 12 per cent, and in 1970 it dropped to 11 per cent.



On the eve of their European trip, Jack P. Lowndes (center), Home Mission Board president and Jack Stanton (right), associate director of the evangelism division, discuss plans for the first European lay evangelism schools with Fred Moseley, Home Mission Board assistant executive secretary and acting director of the evangelism division. Lowndes and Stanton will conduct the evangelism schools in September. (BP Photo by Jay Durham.)

English Churches In Europe Get Lay Evangelism Training

ATLANTA (BP) — Southern Baptists are holding their first lay evangelism schools in Europe in September as part of the Baptist World Alliance emphasis on world reconciliation.

The effort involves personnel from the Southern Baptist Home Mission Board and Foreign Mission Board, the European Baptist Convention, and the Baptist World Alliance.

Jack P. Lowndes of Arlington, Va., president of the Home Mission Board, and Jack Stanton of Atlanta, associate director of the board's Division of Evangelism, are in Europe for the special schools in Germany, with stops in London and Paris.

The use of the schools with English-speaking people in Europe is another step in a worldwide and multi-language useage of the recently developed methods of lay evangelism training by the board's Evangelism Division, said Lowndes, pastor of the Memorial Baptist Church, Arlington.

Stanton said the materials, known as Witness Involvement Now — WIN, have been printed in three languages so far, including Chinese and Spanish, and there is a demand for others such as Polish and Portuguese.

Hundreds of thousands of laymen have been trained in the lay evangelism.

Miss Patterson

(Continued from page 1)

ten will go to northern Spain for a week-long stay, to visit Baptist churches and missions near the French border. Along the way, they plan also to do some sightseeing, for Spain is filled with places of historic interest.

Previously Miss Patterson visited Spain in late November and early December of 1970. At that time she and Mrs. Whitten visited Baptist churches in southern Spain. Because it was winter, and the weather cold, it was better that they go south; therefore, during this trip she hopes to go north, for the weather in September promises to be milder.

During her first visit to Spain, Miss Patterson was speaker in some of the Spanish Baptist churches during their observance of the Lottie Moon Week of Prayer for Foreign Missions. Too, she was able to see the Spanish preparations for Christmas.

Caldwell Named BSSB Consultant

NASHVILLE (BP) — Max L. Caldwell, former minister of Christian education at Manor Baptist Church in San Antonio, Tex., has joined the staff of the Southern Baptist Sunday School Board as a consultant in the Sunday School department's general offices section.

September Designated

(Continued from page 1)
services of an attorney in various parts of the state.

You are invited to call upon your Mississippi Baptist Foundation for the services which it is chartered to perform and be assured that all of the services are totally without cost to the individual and our performance is in a Christ-like manner.

Rev. Wayne Mills Begins Pastorate In Germany

The first of September Rev. Wayne B. Mills and daughters left to begin a ministry in Europe. Mr. Mills will be pastor of the English-speaking work in Schweinfurt, West Germany, along with doing evangelistic work throughout Europe. He also hopes to pursue his doctoral degree during his ministry there.

Mr. Mills and his wife, the former Vonille Rushing of Union are both graduates of New Orleans Seminary. After graduation the Mills went to the Pacific Northwest to begin a church ministry in the college town of Cheney, Washington. This work began with three people and grew beyond 100 and the monthly budget increased from less than \$50 to over \$1200 in the three years that the Mills were in Cheney.

The Mills have two daughters — Yonda Gay, 2½ and Vaneé, 3 months. Their address in Germany is Schweinfurter Strasse No. 6, 8721 Geldersheim, West Germany.



The Mills Family

Pinecrest Chapel Is Organized As Church

On August 20, Pinecrest, Pascagoula, organized into a church. The group had been a mission since 1964 reports Rev. W. R. Wyser, pastor.

On the afternoon of August 20th, the speakers were: Rev. Byron Mathis, pastor of Calvary Church, Pascagoula, which is the mother church; Rev. Zeno Wells, supt. of missions, Jackson County Association; Rev. Loyd Thornton from Hattiesburg, a former pastor of Pinecrest Chapel.

On a September Sunday in 1964, four people joined Wade Mission, pastored by P. D. Lott. These people were Mr. and Mrs. Theodore Dickerson, Mrs. Anita Tisdale, and Miss Joan Tisdale. These were the first members of the Mission. Mrs. Tisdale played a pump organ as musician. The first few meetings were held in a tent.

In August of 1965, the present property was secured. The mission, named Pinecrest, began meeting in a brush arbor on the present property under the leadership of Rev. John Edwards, this being his first church.

George Tisdale put down the first well. Work was begun clearing the land and building a brush arbor. Many adults and children helped to build this arbor. Meetings were held there for three months — August, 1965 to November, 1965. These faithful ones met in the first building the first Sunday after Thanksgiving in 1965. The people were very thankful for the building, as it raised, and a northern blow in on these first days. Edwards remained leading the Mission, until September, 1966. The Lord then led Rev. Loyd Thornton to Pinecrest Baptist Chapel, as it had become to be known. A few months later, Calvary Church, Pascagoula assumed sponsor-

ship of the mission, helping financially and in many other ways. Calvary Church still assists in a financial way.

The new and present building was completed in 1967. About this time, Thornton was led to another field of service, but would not leave until the nursery and baptistry were completed. He worked all night on his last night at the mission to accomplish this, with several men helping. Due to Thornton's leadership and dedication, the mission was able to acquire a pastorium. Thornton then left, and the mission was without a pastor until Rev. Nolan Mapp came in December of 1969. He stayed two years. Much work was completed on the building, and quite a few members were added. Mapp then was called to another field of service, and to attend school. The chapel was without a pastor until Rev. William Wyser came in April, 1971.

Lines Drawn In Battle On Aid To Parochial Schools

(Continued from page 1)

drive, both on the federal and state levels to establish new public policy concerning private schools.

Earlier in a speech to the Michigan Association of non public schools, Rep. Gerald R. Ford (R., Mich.), House minority leader, declared "that federal aid to nonprofit nonpublic schools has a better chance of congressional enactment today than at any other time in the 24 years I have served in the House of Representatives."

"The reason I say this is that we have the President of the United States with us, and we have the chairman of the tax-law-writing House Ways and Means Committee in our corner," Ford said.

In addition to the nearly \$1 billion of proposed aid to private schools, the bill provides for \$2.25 billion of aid to public schools through federal contributions to state education budgets.

Ford, in his Michigan speech said, "I understand why Hugh Carey (Democratic congressman from New York, as co-sponsor of H. R. 16141) tossed in the equalization aid for public schools. Carey figures it would improve the chances of the nonpublic school tax credit legislation if he packages with it a massive shot of federal funds for the public schools."

Closely related to the "tax credit" plan to aid parochial schools are the approaching election in November and hearings to be scheduled later on tax reforms.

Both major party candidates for the presidency have declared their intention to find ways to aid the parochial schools, an obvious move acknowledged by all political observers to woo Catholic voters.

In addition, the private school interests in many congressional districts are putting intense pressure on candidates for Congress to favor some form of aid to parochial schools. A similar situation exists for many candidates for state legislatures.

This explains in part why many Congressmen have sponsored similar legislation and have appeared at the hearings in favor of the bill. During the entire series of hearings no congressman spoke against aid to parochial schools.

Repeatedly during the hearings, those who objected to "tax credits" to parents paying tuition in parochial

schools, were asked to explain the difference between this kind of help to taxpayers and deductions allowable on income taxes for contributions to churches. The Congressmen wondered aloud why the church-state separatists objected to one form of aid to tax payers but did not object to the other.

The House committee on Ways and Means will probably schedule hearings on a proposed tax reform bill either late this year or early during the 93rd Congress next year. This bill, among other things, proposed a repeal of many tax privileges now enjoyed by churches, their agencies and those who contribute to churches and charitable institutions.

Most Washington observers think that neither the tax credit plan to aid parochial schools nor the tax reform proposal will be acted on this year. This means that 1973 will be the big year on church-state issues involving parochial schools and tax benefits enjoyed by churches.

Statewide Baptist

(Continued from page 1)

Future issues of the Baptist Record will tell of the workshops they will be conducting.

Registration will begin at 1 p.m. on Friday, Nov. 3, at the First Baptist Church in Louisville, where the workshop sessions will be held.

Rev. Vernon May is pastor of the host church.

Astronaut Irwin Speaker At Huge Rally In Jackson

Former Astronaut James Irwin spoke to an estimated 1700 people at a rally in Jackson's City Auditorium last Sunday afternoon.

Special music was rendered by Lewis Oswald, a Mississippi College student; Mrs. P. T. Kossen, the Mt. Helm Baptist Choir, and the Revelations from First Baptist Church, all from Jackson. Music director was Larry Black, minister of music of First Baptist Church.

The invocation was given by Dr. T. B. Brown, pastor of Mt. Helm Baptist Church and vocal response by Mrs. Francis Cooper Miles.

Owen Cooper, Yazoo City, president of the Southern Baptist Convention, introduced the famed astronaut, who has "logged" more time on the surface of the moon than any other human being.

Mr. Irwin, a Southern Baptist, began his message by a recorded presentation of slides accompanied by a scripture reading of the creation story. The Apollo 15 crewman explained how his occupation enabled him to travel extensively spreading the knowledge of science and said he also was blessed that he could spread the Christian message at the same time.

The astronaut said he was thankful that he had Christian parents and told the assembly how he first dedicated his life to Jesus when he was 11 years old.

Mr. Irwin said he wanted to be an astronaut because he loved the sky and felt close to God while flying.

He told of his unsuccessful attempts at becoming an astronaut early in the space program, and said to become one took many years of study and training.

The astronaut told the group his training consisted of three phases: body, mind and spirit conditioning. He said one of the most inspirational thoughts he had ever heard was "man's flight through life is sustained by the power of his knowledge; and he lived by it, pointing out that "His" means Jesus.

He concluded by reading Psalm 121, which he read during the flight.

Mr. Irwin has been active in the state the past weekend.

On Saturday night, Sept. 9, he offered the invocation at the Mississippi State-Auburn football game in Jackson; on Sunday morning, the 10th he spoke at the morning worship hour at Main Street Baptist Church in Hattiesburg which was carried on television.

On the same Sunday night he was the speaker at the Woodland Hills Baptist Church in Jackson; and on Monday morning he spoke at chapel at Mississippi College, Clinton.

He also has held a press conference carried on television; was a guest on the "Coffee with Judy" television program; spoke at a school near Raymond Monday afternoon and was the featured speaker on Monday night at a rally at the football field in Yazoo City.

Learned To Give Reception For Retiring Pastor

In honor of Dr. and Mrs. Percy Floyd Herring, the Learned Church of Hinds County is planning a reception for Sunday afternoon, September 17, from 4 until 6 o'clock, in the church parlor.

Dr. Herring is retiring from the pastorate of Learned on September 17, having been pastor there since November 16, 1961. Also he is retiring from his position with the Mississippi Department of Public Welfare. He and Mrs. Herring make their home in Jackson.

All friends of the Herrings and of Learned Church are invited to attend the reception.

Pastor-Minister Of Music Retreat To Be Held At First Church, Gulfport



David Grant

Beverly Terrell

John Barnes

Bill Causey

A Pastor - Minister of Music retreat will be held at First Church, Gulfport, September 28 and 29.

The first session will begin at 12:30 p.m. on Thursday, September 28; the second session at 7 p.m. on Thursday night; and the third at 8:30 a.m., Friday, September 29.

For each session, Beverly Terrell, soloist of First Church, Dallas, Texas will present a musical devotion, and Dr. John E. Barnes, Jr. of Main Street Church, Hattiesburg, will lead the Bible study. Dr. Bill Causey, pastor of Parkway, Jackson, will be the keynote speaker for the closing hour of the meeting.

Thursday afternoon's program will include role playing, plus a panel discussion. The role playing (imaginary interviews between pastors and prospective ministers of music) will star Pastor Clark McMurray of First, Pascagoula; Minister of Music Bill Pharr of Alta Woods, Jackson; Pastor Kermit McGregor of Temple, Hattiesburg and Minister of Music and Education George VanEdmond, First, Mendenhall.

Panel members will be Dr. Bill Causey, Parkway, Jackson; Dr. Gail DeBord, First, Long Beach; and Dr. Howard Aultman, First, Columbia.

Thursday night's role players, who will act out a church staff meeting, will be Dr. John Traylor, First Church, Gulfport, the pastor; Billy Jack Green, First, Columbia, the minister of music; Bob McKee, Broadmoor, Jackson, the minister of education; and Ethel McKeithen, Temple, Hattiesburg, the church secretary; and in a second situation — Dr. Beverly Tinnin of First, Meridian, pastor; Charles Red, First, Long Beach, minister of music; and Mose Dangerfield, First, Biloxi minister of education.

In the Friday morning session, Welby Bozeman of New Orleans Seminary will discuss "Personality Test and Analysis."

Dr. David Grant, pastor, Broadmoor, Jackson, is the coordinator for this event. Others on the Planning Committee include Rev. Lucius Marion, Clarksdale; Allan Celoria, Temple, Hattiesburg; Bill Pharr, Alta Woods, Jackson; Rev. Tommy Hudson, Oak Forest, Jackson; Jerry Talley, Oak Forest, Jackson; Graham Smith, First, Pascagoula; J. T. Hanaford, First Moss Point; and Bobby Perry, First, Moss Point.

The Pastor - Minister of Music Retreat is sponsored by the Church Music Department, Dan C. Hall, director.

State Convention

(Continued from page 1)

Committee are Dr. Harold Bryson, Carthage; Mr. Rayburn, Dr. Perry Claxton, Greenville, Bill Hardy, Kosciusko; Dr. Tinnin and Mr. Davis.

Ex-officio members of the Board and Executive Committee are Dr. Huggins and Glenn Perry, Philadelphia layman, president of the State Convention.

The Budget Committee has the responsibility of formulating the Cooperative Program budget that is presented to the Board for consideration and approval and later to the State Convention for final adoption.

It has already met to hear the administrative heads of the denomination's institutions, boards and agencies present their needs for the coming year.

The Cooperative Program is the denomination's principal channel of mission giving and accounts for about two-thirds of all mission contributions. This year's budget is \$4,000,000.

Members of this committee are: Dr. Barnes, chairman; George Estes, Jr., Gulfport; Lamar McDonald, Jr., Meridian; Rev. George Berger, Sumrall, and Ralph Reeves, McComb.

Theology Graduate Asks: Can Southern Baptists Use Women?

EDITOR'S NOTE: Linda Jordan of West Columbia, S. C., a recent theology graduate of Southern Baptist Theological Seminary, feels called to the ministry. But she says she has encountered "strong reaction" to her requests for ordination, and her attempts to find a place of service as a campus minister. In a spirit of seeking God's will within the Christian community, she writes this open letter to all Southern Baptists. For a response to the letter see the Editorial on page 4.

I have chosen to write this letter to you, my dear family in the faith, for two reasons. First, I am convinced that we as the Christian Church have too long neglected our letter writing. Perhaps this stems from our lack of understanding of what real community means. It is interesting to me that approximately

two-thirds of the New Testament consists of letters.

Yet there is another reason. Letters are personal, and that is exactly what this letter is — personal. It is natural for me to want to write to you my many thoughts. You are my family — you have birthed and nourished me all the years of my life. You knew me before I knew you or could call you by name. It is you who have loved and encouraged me all these days, and it is to you I must bare my soul.

Read this letter as you would any letter from a member of your family. You may be proud; you may be regretful; but you have had a hand in the making of a person, and I am a young woman who is the product of your years of local ministry.

You are the intimate part of my first recollections outside of my immediate family. It was you who taught me that Jesus loves me. It was you who affirmed that there is no limit to God's working in a life. It

was you who taught me that in Christ we are all of equal worth and significance. You never hollered the Pauline phrase to me then that women are to be quiet in church. You were much too busy proclaiming the Christian vision and the authentic witness of one's faith experience. Your invitation was always the same — "Whosoever will may come."

You encouraged me continually in my pilgrimage, always stressing that I open my life to total commitment — wherever that leads. Well, it led me to the seminary and into the field of theology.

Now I must ask you candidly: Do you really believe the gospel you preached to me? You speak of my desire for ordination to the ministry as if it were an unnatural step for me to take, and I have yet to find a church that will ordain me. You used to encourage me to be open to the Holy Spirit's working in my life. Now it seems that the Holy Spirit is wrong,

or at least couldn't lead me into a pastoral situation. Have I read you wrong, all these 26 years? Have you been playing some kind of game with me, your child? Are daughter's offerings not acceptable except where you deem them so? Are you saying my call just can't be valid?

You preached to me that I should never limit the Holy Spirit. Does that apply only to me and not to you? Are you facing me at the completion of my ministerial training, or which you have been the very corner stone, and telling me I wasn't suppose to take you seriously? Can it be that you are not ready to see the fruits of your labor?

Why are you suddenly afraid of me? Instead of launching into the pilgrimage with me, you launch an attack on me as if I were your enemy. Are you really interested in discovering God's good truth for us all or are you really concerned to defend your opinion?

Many of you mourn the fact that my generation has "left the church." Are we leaving because we didn't believe the gospel you preach or are we having to leave precisely because we do believe the gospel you preach. Further, are we being forced to leave because you won't give us a place to stand? Our seriousness seems to be a threat. You think we might "turn the world upside down."

If God can use a woman to minister to our children and our youth, to educate the family, to minister in music, can God not use a woman to speak his words of proclamation or to administer pastoral care? Are we doubting women, or God? If we're doubting women's abilities, then we should promptly remove them all from all forms of functional ministry because they are surely shaping lives. If we are doubting God, then surely we should close down the church.

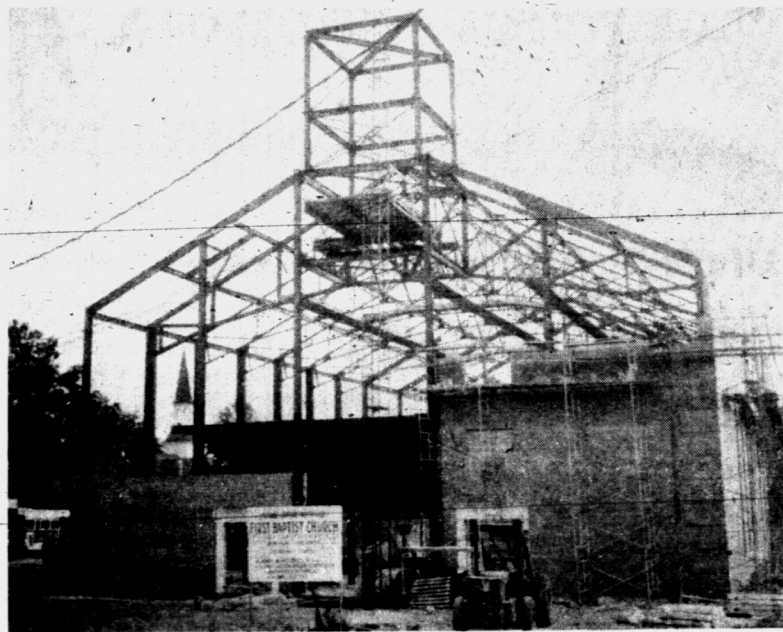
Where then can we stand? Shall we preach another gospel? For if we con-

tinue to proclaim the Good News of Christ, there will be other Lindas who will ask for a place to stand. Or shall we deal with our prejudices? Notice I said we because this surely includes me as well as you. I need you to help me grow as well as you need me to support the family.

Could it be that we fear the unknown? We build false cases and imagine extreme circumstances when we are afraid to take the risk of faith. I may fail you; you may fail me; but we'll never find out by looking at each other. We can only discover truth by looking together to our Brother, our Father, and our Guide.

Please look with me. You believed in me; now I believe in you, and so my letter comes to your door as my offering of love and faith and hope for your serious reflection, suggestions, and prayerful concern. Here I stand. What will you do with me?

My never-ending love,
Linda Jordan



At the end of its first century, First Church, Brookhaven, is in the middle of an extensive building program.

First, Brookhaven, In Midst Of Centennial Celebration

First Church, Brookhaven is celebrating its Centennial during the week of September 10-17 with a homecoming revival. All former pastors still living are special guest preachers this week. Mrs. Martha Branham, internationally known soloist from Dallas, Texas, is the guest musician.

Centennial Celebration Week draws together a year's activity which has centered around the theme of "Linking the Centuries". The week's activities began September 10 with former pastor, Dr. James L. Sullivan, pre-

aching in the morning service, followed by dinner on the ground and the regular evening service with Dr. Sullivan preaching again. The dinner on the ground was spread on the floor of the unfinished fourteen-hundred seat sanctuary which is a part of the "Century Two" building program of the church. Dr. Sullivan, presently executive secretary of the Sunday School Board for the Southern Baptist Church, Brookhaven during the years 1943-46.

Other activities of the week in-

clude noon and evening services each day with a former pastor as special guest preacher for both services. Lunch is served each day and special music presented by the Sanctuary Choir and Martha Branham. At 10:45 each morning the ladies of the city are led by Mrs. Branham, on the subject "The Christian Mother and Wife at Home."

On Sunday morning, September 17, the box which has been removed from the cornerstone of the auditorium built in 1913 will be opened and examined by the congregation. The contents of this box will then be preserved for inclusion with other materials in the cornerstone of the new sanctuary which is to be completed about October, 1973.

Former pastors participating during the week are: Dr. B. Locke Davis, September 11; Dr. Brooks Wester, September 12; Dr. W. Landon Miller, September 13; Dr. S. H. Jones, September 14; Dr. Bob Ramsay, September 15; and Rev. Wayne Todd, September 16. The present pastor, Rev. P. A. "Red" Michel, will conduct the services on September 17, to be built around the theme "Century Two, the Anticipation of Our Next One Hundred Years."

The main thrust of the "Century Two" program for the church is an extensive building program which is about half finished at this time. Property was purchased so that the church now owns nearly the entire block where its facilities are located. A sanctuary is being constructed, as well as a family life center which will include gymnasium, bowling lanes, game rooms, arts and crafts, roller skating and all of the other facilities ordinarily associated with such an activities program. In addition, some remodeling will be done in the present facilities bringing the total program to a cost of \$1,500,000.



Ben C. Fisher (center) and W. Howard Bramlette (right) of the Southern Baptist Education Commission, look over the first copy of a special edition of Good News for Modern Man to be given to about 23,850 freshman students enrolling at 65 Baptist colleges, universities, and academies this fall. Showing them the special edition is Sam Moore, chairman of the board of Thomas Nelson, Inc., of Nashville, printers of this special edition for the students. An anonymous gift of approximately \$25,000 from a foundation made the project possible.

"Good News" Given Freshmen

Nashville, Tenn. — Every freshman student enrolling this fall at Southern Baptist colleges, universities, and academies across the nation will be given a special edition of Good News for Modern Man, the bestselling Today's English Version of the New Testament and the Psalms, thanks to an anonymous gift to the Southern Baptist Education Commission: Nashville.

About 23,850 enrolling freshman students at 65 Baptist schools across

the country will receive the special edition, bound in red leatherette and printed by Thomas Nelson, Inc., of Nashville.

An anonymous gift of about \$25,000 made the complimentary copies of the New Testament and Psalms available. Ben C. Fisher, executive secretary of the Education Commission, said that the new receptivity to spiritual truth which is characteristic of this generation, the timing of this gift has unusual significance.

Fisher gave credit for the idea of the gift to W. Howard Bramlette, di-

rector of placement and promotion for the Commission.

Bramlette approached a foundation with the ideas of providing funding for the gifts of Bibles to the incoming freshman students, and the foundation approved.

"I like very much the idea of putting a Bible in the hands of everybody, certainly a freshman in college who is at a particularly crucial time in his life," said the donor, who asked that his name not be revealed.

The foundation contributing the funds indicated that either the school, or the Southern Baptist Convention Education Commission, could be listed as the donor.

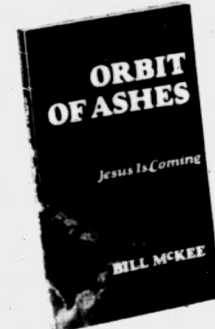
Presidents of each of the Baptist schools responded favorably to the idea, appointing a campus contact person to oversee the distribution. In some cases, the Bibles will be distributed at registration, placed in dormitory rooms, or given at freshmen orientation.

WHOLESALE TOURS

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Departing November 20, 1972 Tour 4 countries, Lebanon, Jordan, Syria, Israel \$598 plus personal tips, Departure and Airport taxes, etc. \$44—(Special for Thanksgiving week Nov. 20-29) Total Price from Moridian \$642. Director: Rev. J. L. Morgan, Moridian, Mo. Rev. D. W. E. Greene, College credits possible if desired. Our seventh tour. Write: Bible Lands Tours, P. O. BOX 36, Toombs, Ms. 39364. Phone: 601-632-4515.

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WMU Camp Marks 25th Anniversary Of Garaywa



Camp Garaywa near Clinton last month completed 25 years of camping operations.

By Barbara Taylor
With the coming of 1400 ladies to WMU Camp, August 21-25, Camp Garaywa completed twenty-five years of camping operations. Camp Garaywa, owned and operated by Mississippi Woman's Missionary Union, is located two miles south of Clinton, Mississippi.

Each year at Garaywa, Woman's Missionary Union holds WMU Camp, a week of conferences for leaders and members in all areas of WMU work. This year's attendance represented an increase of 190 over the attendance of 1971. Ladies from all areas of the state were present to learn about the specific job responsibilities for the new year in WMU. In addition to learning about WMU specifics and general organization emphases for 1972-73, those present heard Dr. Joel Ray, superintendent of missions for Lebanon Association, tell about the resort missions work being carried

on at Paul B. Johnson State Park. The week was an informative and inspirational one for each person who attended.

WMU Camp is only one of the many activities held at Camp Garaywa. However, when Garaywa was begun in 1947, it was primarily for the purpose of providing summer youth camps, with the organizations of WMU, Brotherhood, Sunday School, Training Union, and Baptist Student Union also enjoying the camping facilities.

Since Garaywa opened in 1947, the total attendance of summer camps alone has exceeded 40,000! The average attendance each summer has been slightly less than 2,000. The program of Camp Garaywa has influenced the lives of campers and staffers in many ways. Campers take home new purposes, new friendships, an awareness of God and His world. Campers have made decisions for Christ as a

personal Saviour and both campers and staffers have responded to God's call for service on the mission field. The outreach of Garaywa is tremendous — her influence has spread to all corners of our Earth because of this phase of her program.

However, summer camps are only a part of the offerings of Camp Garaywa. As already mentioned, WMU Camp is held each year to provide leader training for the leaders and members of the various WMU organizations.

In the fall of the year, an International Houseparty is scheduled providing fellowship and inspiration for the international students in our Mississippi colleges. These students gather for a weekend of sharing and making new friends from around the world.

In January an overnight retreat for Young Ministers' Wives is held. March brings the opportunity for Ac-



Dr. and Mrs. Joel Ray of Hattiesburg are shown at Garaywa with their children, Bekke and Jody. Dr. Ray was featured speaker for WMU Camp August 21-25. When he was state RA secretary in the early 1950's (Royal Ambassadors were then under direction of WMU) he directed the camping program for RAs at Garaywa. Mrs. Ray is associate recording secretary of Mississippi Woman's Missionary Union.

teens from all parts of the state who have reached the rank of Queen or above to gather for the annual Queens' Court. Associational Officers' Clinic in May provides training for those holding associational offices in WMU. These and other activities held at Camp Garaywa help keep Mississippi Baptists informed and encouraged in our Southern Baptist work.

Garaywa is not only used by Baptist Convention Board-related organizations, but is also available for use by other religious groups for retreats, camps, conferences, etc. Activities at the camp are scheduled on a year-round basis.

The facilities at Garaywa have been expanded and improved during these twenty-five years of camping activities. The buildings at the camp now include 20 cabins set in a U-shape. These cabins along with a large administration building form a lovely court area. The administration building has an auditorium that comfortably seats 300 people, and four wings

that provide office facilities, six bedrooms, an infirmary, and a library-classroom. In this building there is also a spacious reception room with a large stone fireplace.

The Dining Hall-Kitchen Building, completed in 1971 after fire destroyed the original building on September 29, 1970, has a seating capacity of 280. Folding doors in this building make it possible to use the space for classrooms.

A popular place on the camp grounds is the Trading Post. Here campers gather to enjoy refreshments and to purchase souvenirs of Garaywa to enrich memories of camping fun.

A favorite spot is the large swimming pool where many happy hours are spent competing in swim meets as well as enjoying leisure swimming time. In addition to swimming facilities, there are recreation areas which provide space for softball, badminton, table tennis, field meets, and other supervised activities.

The many phases of camping and leadership training make possible a growing and continuing spirit of unity and effort for the cause of missions. Garaywa provides a place for people who are interested in Christian missions to share ideas, hopes, and dreams. Thus the motto of Camp Garaywa becomes a reality to all who share in her witness — "The Mission of Camp Garaywa is Missions."

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

Should Southern Baptist Churches Ordain Women To Preach?

Elsewhere in this issue of the Record we carry a letter from a Southern Baptist young woman, expressing her unhappiness at not being able to find a Southern Baptist church which would ordain her to the ministry. Evidently this letter was sent to all Southern Baptist state papers, since we have seen it in two or three of them. We have decided to publish the letter, both in order to allow the young woman to speak, and also to allow us to discuss the issue and answer her statements.

Of course, it is possible that if she keeps on seeking, she finally may find a Southern Baptist church that will ordain her, although it is doubtful if one will do so unless she has been called as pastor of a church. Most churches do not ordain persons to the preaching or pastoral ministry until there is a definite call, and few ordaining councils would recommend ordination without such a call. It is true that there have been some cases of churches ordaining women. One Southern Baptist church did so only recently, with a great deal of publicity, and then, in embarrassment, withdrew the ordination, when it was discovered that the lady's moral concepts were not quite the same as those of the church, and that she was three-months pregnant when the pastor married her to an ex-Catholic priest. This unfortunate experience, however, hardly would justify all refusals to ordain women as preachers. There are some reasons for not doing so, and they are positively Scriptural.

First, let us say to the inquiring young lady, that both the Bible and Southern Baptists give much emphasis to the place of women in the Lord's work. One has only to read the whole Bible record to see how God used women in both the Old and the New Testaments. However, they were not used as prophets, as Biblical writers, or as pastors and missionaries. Just read the record and find that, in every case, these places were filled by men. Of course, there is a reference to "prophetesses" in the New Testament, but there is no evidence that they served as pastors or preachers in the churches.

Southern Baptists also owe much to the women who have, throughout their history, served so nobly. In their work in the building of great churches, in

the development of denominational programs, especially in the area of missions, and in service on the mission fields, the record of women is as a bright and shining path, and Southern Baptists thank God for them. The denomination and its churches have recognized the place of the women and have used them.

The matter of ordaining women to preach is an altogether different thing from their service and work in the churches. Baptists, of course, do not call persons to preach, nor do they try to persuade their young people to enter the ministry as a profession. They do give emphasis to the fact that it is God who calls to such a ministry, and they seek to create such an atmosphere that their young people will hear and answer the call to God not only to the ministry, but also to other types of Christian vocation. The church simply acts as an ordaining agent, when it is convinced that God has called, and an ordaining council made up of other ordained persons, recommends the action. Even then, the church must follow the New Testament, for it has no other guide book for its work.

Our inquirer says that we have not reminded her of the statement of Paul, "Let the women keep silence in the churches", and intimates that she does not want to hear that, but we ask "Why not?" After all it is in the New Testament, and it cannot be explained away simply because some do not like it. Evidently Paul may have been dealing with a special situation, but such a statement, whatever it means, precludes any woman standing in a pulpit as pastor or exercising authority over men. As a pastor she would be doing this, and most Baptists simply do not believe that it is the woman's place, in the light of this Scripture.

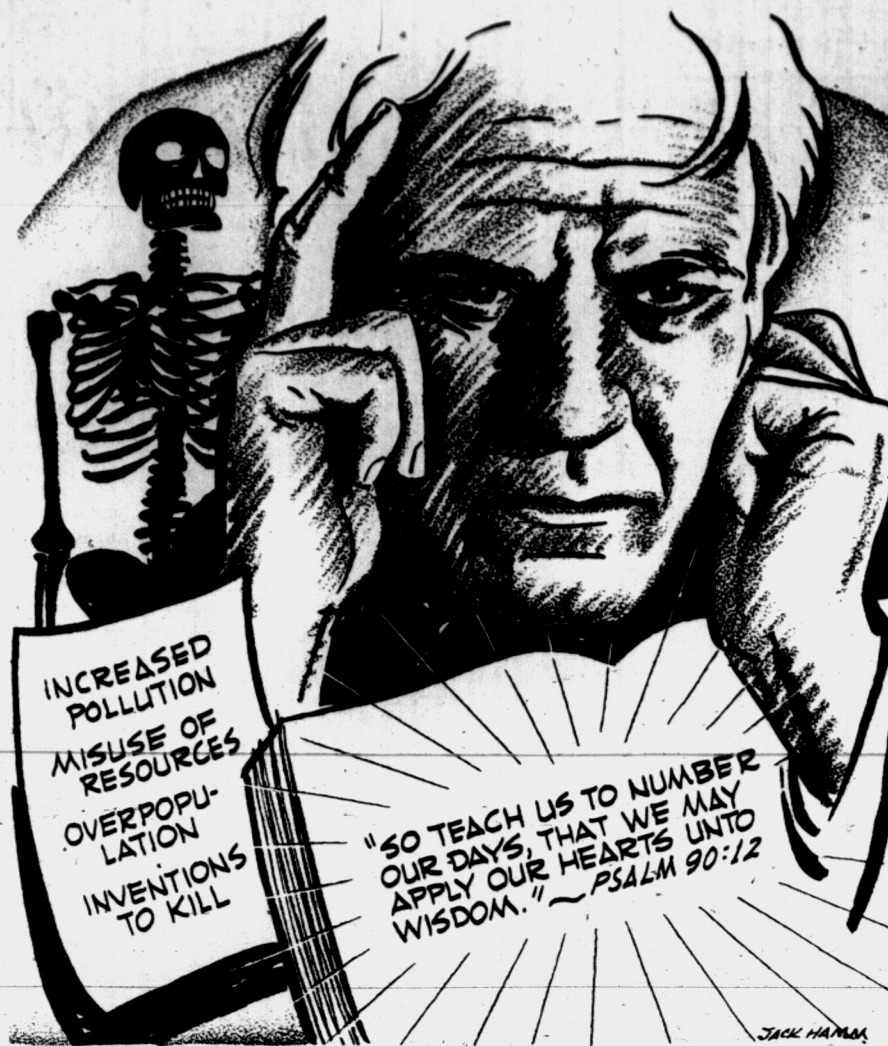
There is, however, another Scripture which is even more explicit, and there is no way of refuting it, by saying that it has reference to a special situation. In 1 Timothy 3:1-7 Paul sets forth the requirements for the person who desires to be a "bishop" or pastor. In the first place, he says, "If a man..." He does not say woman. Even if the word "man" is dropped and the words "If anyone" are used as is done in some translations, the second verse

still clinches the fact that Paul is talking about men. He says, "must be the husband of one wife." Most of us believe that he means not more than one wife, but whatever that meaning, the fact is clear that only a man could be the husband of a wife. Furthermore, he is one who "ruleth well his own household." Only a man could do these things, so it is absolutely certain that Paul is talking only of men. Nowhere in the New Testament is there the slightest inference that women were called as pastors or preachers.

The question is raised by this young woman, "How about the leadership of the Holy Spirit?" Most Southern Baptists probably would answer "Does the Holy Spirit call women to preach or pastor churches?" They believe that He does not, for they do not believe that He works contrary to the revealed Word of God. No matter how sincere a woman may be in feeling that she has been called of God by the Spirit, many Southern Baptists would question whether she may not be mistaken in understanding of her call, when it is considered in the light of God's Word. They remember the words of John in 1 John 4:1, "Beloved, believe not every spirit, but try the spirits whether they be of God." Evidently most Baptists believe that decisions such as this cannot be based upon an individual's feelings, but only upon what God has revealed in His Word.

This does not mean that God does not have an important place for this particular woman in His kingdom program. There are plenty of places where she can serve and work, and Southern Baptist churches will pray for her, stand behind her, support her and back her in every way. Hundreds of our finest young women have gone to the mission fields, not to pastor churches but to give other leadership in the work. And there are multiplied places of service in the churches and in the denomination. Thousands of wonderful women are filling such places now.

No, the vast majority of Southern Baptist churches will not ordain this young woman or any other to be a preacher or pastor. Their stand is upon the New Testament, and they cannot find New Testament direction or approval for such an act as this.



"Man's Life To Be Abbreviated"—Leading Scientists

THE BAPTIST FORUM

Montana Says "Hats Off" To Mississippi's Summer Missionaries

Dear Friend:

Our hats are off to Mississippi Baptists for the superb summer student missionaries you sent to our state of Montana this year. They were of the highest quality. They worked hard, sometimes under rather difficult circumstances.

I have had only the highest of praise for them and their work among us. There has not been a negative report brought to my attention. They gave themselves with outstanding dedication. We would be glad to have all of them back.

The families of these students are to be commended for rearing this kind.

Here is a list of those who served in Montana-West: Judy McCollum, Emma Spencer, Mildred Peacock, Judy Ann Fortenberry, Susan Langston, Josanne Ellis, Brine Ruth Blalock, Mary Nell Graves, Cobran Edwards and Ralph Henson.

Glenn Field
Northern Plains Baptist Convention
Box 1232
Rapid City, S. D.

Agrees With Article On Church Bazaars

Dear Mr. Odle:

Praise the Lord for George Bowers and his article in this week's Baptist Record. This is something that has really been bothering me for some time. I was beginning to fear that our denomination was going the way of other denominations, that of supporting the King's work with rummage sales and the like.

I agree fully with what Brother Bowers wrote in his article; it could not have been stated any better. I would just like to add one idea on the subject. I have noticed that most of the cake sales, car washes, bazaars, etc. are done to support work done with our precious youth or youth choirs. What a terrible error on the part of church leadership to lead our young people into thinking that this is the way the Lord's work is supported!

I guess that the reason for this is that we consider youth choir trips, youth retreats, and other youth-oriented projects less than a ministry of our Lord's church. To me, these are ministries of and for reaching individuals for Christ and should be supported financially by the same means we support any other mission effort—tithes and offerings. By not considering these as a ministry and providing for them in our church budgets, we have allowed Satan to get a toe in the door. I hope that our denomination will catch this door and slam it shut before these church leaders of tomorrow become accustomed to supporting the Lord's work with unscriptural methods.

If the activities of our churches' youth are not important enough to be supported in the churches' budgets, then, I feel that the activities should not be done in the name of the Lord. We are not in the entertainment business, but in the business of reaching souls for Christ.

The Lord is using youth choirs to reach people that have not been reached before. Praise the Lord for this new type of ministry! The Lord is blessing in a mighty way the testimonies of young Christians. If the Lord can use this let's make it available.

Mrs. Sylvia A. Greenlee

Appreciated Article Concerning Communism

Dear Sir:

I wanted to let you know how much I appreciated the article on Communism by Rev. James Kennedy. Although I have been studying this for several years and know these things myself, so many people are not informed and maybe there were quite a few who read this who would not read it in other publications.

Mrs. Charles Clark
Route 1, Box 175-A
Summit, Ms.



A Woman's World Reaches Far Beyond the Ironing Board

Wilda Fancher

While it is true that most days our world wears a troubled face, it is not true that we Christians should follow suit.

One of the most consistent themes in the Bible is that of rejoicing; therefore, it bothers me that some of the young faces before me rarely show joy. There is difficulty in determining if some blends of bad emotions flit around on their faces or have abiding places in their eyes, or create their foreheads and draw their mouths glumly downward. Hopefully, it's just a habit of solemnity they have and not an indication of a lack of joy.

A bit of time back, James and I were in Florida at the Stephen Foster Memorial and went on the boat ride down the lovely river. In our boatman's eyes we seemed to become a prime time TV audience, and he kept up a running monologue of real humor.

While he was talking about the benefits of smiling over frowning, he told us that he worked for a while in a service station. Relating his experiences there, he explained how he fairly hated to have sour-faces come in, particularly to ask for directions. To vent his vexation with frowning faces he said, "I always directed folks with smiling faces the right way, and I always gave the frowning ones the wrong directions." We could tell he wasn't joking about that, and I wondered how many frown lines his method had deepened into furrows.

When I was a teen-ager I met a lovely elderly lady to whom I said one day, "I hope I'll have as sweet an expression on my face when I am your age as you do."

She didn't say, "Thank you" or "How sweet" or any of the words I expected her to say. The smile lines crinkled a little deeper as she said, "Now is the time for you to start." What she really said to me in those words was, "You don't frown for sixty years to create a sweet expression on your face." I must have remembered her words hundreds of times.

Funny, too, but I always smile now when I ask directions.

Scratch that old saying about an old dog can't learn new tricks.—Address Box 9151, Jackson, Ms. 39206.

On The MORAL SCENE...

There is little argument today about the fact that formal schooling takes an individual only part of the way towards the goal of a well-rounded education. The reason is clear enough: the velocity of change makes for a faster expansion of knowledge than can be codified, appraised or organized. That is why education beyond the school has a major place today in the knowledge arena.—Norman Cousins, Editor, World Magazine

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NEWEST BOOKS

A NICKEL'S WORTH OF SKIM MILK by Robert J. Hastings, (Southern Illinois University, 149 pp.)

Robert J. Hastings is editor of the Illinois Baptist, and a former pastor. In this delightful book he tells of his boyhood days in Marion, Illinois, during the depression years. The book is nostalgic to all readers who lived through those days, and will be revealing to the younger people who simply do not know what "depression" is. Here is a heartwarming story of how a father who was out of a regular job and a mother who determined to make things do, no matter how little there was to do with, kept a little family together, and alive, and gave them a challenge to grow into men and women who would bless the world. It is the story of a boy's life in a small town; a town that knew the harsh meaning of economic disaster; a town that knew about gangsters, and lawless groups; but also a town made up largely of plain, honest, God-fearing people, who took the depression in stride and rode it out. Dr. Hastings digs back into the files of memory to tell a fascinating, heart-warming story. The book is beautifully bound, and attractively boxed.

The Jesus Touch by Richard Hogue (Broadman, paper 108 pp., \$4.95) Richard Hogue is one of the most effectively used young evangelists in Southern Baptist life today. In this book he gives illustration after illustration of how God opens the way for witnessing and how people are ready to accept Christ when we give ourselves to telling them the good news. This book will warm your heart, but at the same time will make you ashamed at the opportunities you have let go by to witness for Jesus. Here is a testimony to the power of God which is provided for those who would like to witness. Richard Hogue says, "Make sure that you yourself have really been saved and turn your life over to Jesus. . . . Only when you really turn your life over to Jesus does He become your personal Saviour and Lord. It is then that the Lord can take you and make you a witness to that Jesus touch." It will be hard to read this book and remain the same careless Christian which you have been.

How Dependable Is The Bible? by Raymond F. Surburg (Lippincott, 204 pp., \$5.95) This is one of a projected series on "Evangelical Perspectives." They are presented to show historic Christian theology—the Christianity of the Apostle's creed of the Protestant Reformation and of the Eighteenth Century Evangelical Revival." This doctrinal position is shown to be entirely compatible with the best of contemporary scholarship. The author who is a professor of Hebrew and Old Testament Interpretation at the Lutheran Seminary at Springfield, Illinois

strongly defends biblical authority. He shows what is valid, biblical criticism and defends the reliability of the biblical text and the historicity and authority of the Bible. This is a worthy book for careful study in this day when so many deny the authority of the Bible as the word of God.

Dying Into Life by Pierce Johnson (Abingdon, 176 pp., \$4.95) The subtitle is "A Study in Christian Life Styles." The author begins with Paul as an example of dying into life. He follows this with studies of Catholic monks and mystics, the Puritans and men like John Wesley. A study is made of the American dream as revealed in Walt Whitman and Herman Melville and in modern man as seen in Dag Hammarskjöld who served in United Nations. Its concluding chapter is a call to a new life style based upon dying to self and the world and rising to Christ. The reader probably will not agree with all of the authors statements and conclusions, but he will find some challenging things here.

JESUS AND HIS TEACHINGS by Fred L. Fisher (Broadman, 157 pp., \$4.95).

Who Jesus is and what he taught as seen through a careful study of the nature, trustworthiness, and content of the Synoptic Gospels. The author is professor of New Testament interpretation at Golden Gate Seminary. He compresses the teachings of Jesus into three chapters: the kingdom of God, the teaching about God, and the meaning of discipleship. The book is readable and rewarding.

PURSUED by Vera Schlam with Bob Friedman (Regal, pocketbook paper, 212 pp., \$1.25).

The story of a German Jewish girl who grew up in Germany and Holland, lived terrible years in German concentration camps during World War II, somehow escaped the extermination efforts of the Nazis, and finally, with her family reached America, where she became a Pediatrician. As one who believed in God and sought to follow him as a Jew, finally was brought to see and accept her Messiah, the Lord Jesus Christ. One reads almost in disbelief of the Nazi atrocities, but rejoices in the Grace of God.

EXTREMISM LEFT AND RIGHT by Elmer West, Jr. (Eerdmans, paper, 152 pp., \$2.95) Nine messages delivered at conferences on extremism in Gorieta and Ridgecrest sponsored by the Christian Life Commission. They give a clear interpretation of extremism which is to be found in our world today. The anatomy, the common features, who's who, sources, psychological dimensions, tactics, the mass media, the gospel, and Christian coping with extremism all are studied.

CONFRONTING POPULAR CULTS by M. Thomas Starks (Broadman, paper, 122 pp.)

The secretary of the department of Interfaith Witness at the home Mission Board presents a study of various cultic groups and discusses how to deal with them. Included are the Mormons, Jehovah's Witnesses, Anglo-Israelism, Christian Science, The Black Universalists. His closing chapter deals with how the Christian can cultivate the cults and witness to them.

Religion And the New Majority by Lowell D. Streiker and Gerald S. Strober (Association Press, 202 pp., \$5.95) The subtitle is "Billy Graham, Middle America, and the Politics of the 70s." They tell of a popular sweep of fundamentalism and conservatism in religion across the nation of America today. The authors have made a rather thorough survey of what is happening in religion in American life. They point out that the symbol of this new majority is Billy Graham, and his type of evangelism. The authors say that the writing of this new type of civil religion with a revitalized fundamentalism is providing the foundation for a new vital center in American life.

Days Of Anguish, Days Of Hope by Billy Keith (Doubleday, 216 pp., \$5.95) This is the story of the ordeal of Chaplain Major General Robert Preston Taylor in the Philippines during World War II. Dr. Taylor, who later became the Air Force chief of Chaplains, participated in the experience of the fall of Bataan, the death march and life in Japanese prisons in the Philippines and later in Korea. This is one of the most revealing stories of the awfulness of war and the life of war prisoners that this reviewer ever has read. The book reveals how that the faith in God of this outstanding Baptist preacher carried him through the "awful hell" that was to come as his war experience. Here is a testimony on faith in God and the picture of a great Christian man. One cannot read the book without having new appreciation for those men who have served in the armed forces and especially those who have suffered so much for our freedoms. This is a shocking book, but it is an unforgettable one.

GENESIS IN SPACE AND TIME by Francis A. Schaeffer (Intervarsity Press, paper, 167 pp., \$2.25).

Dr. Francis Schaeffer challenges the view of those who say that Genesis is a collection of myths. Dr. Schaeffer, whose home in the Swiss Alps has become the center of L'Abri Fellowship, shows how the first eleven chapters of Genesis stand as a solid, space-time basis for answering the tough questions posed by modern man.

Remembers Walking 32 Miles to Church

By Anne Washburn McWilliams

The song was like the echo of an ancient wind, carrying my mind to long vanished campfires, great forests, and a troubled tribe.

Nitak Kanima fehs ho
Si ai illi kokma,
Aki uba binli mut
Is sa halanashke.
Chisus pulla tak mak ona,
Si ai illi hokmut
Uba yakni achukma ka
Ona la hi oke.

The words were from the Choctaw hymn, "Meditation on Death." The true clear voice of the old man resounded in the low-ceilinged church. In the strains he voiced, I sensed the old preacher's love for his Heavenly Father, and his longing to share Christ's love with his own Choctaw people, so that they beyond death might have eternal life.

Actually I was in the Canaan Baptist Church in Leake County, Mississippi, on a Wednesday afternoon in 1972. But as I listened to the voice of Rev. B. D. Isaac I was carried back to the Land of Long Ago.

Fifteen hundred years into the past I could see the Choctaws ending a long journey from some distant land, deciding to choose Mississippi as their new homeland. This man, I thought, is a descendant of those early men who built the Nanih Wafya Mound.

The years sped by to 1805 and I saw Chief Pushmataha sign the first treaty ceding land to the government for a white settlement, and to 1830 when I saw a final treaty signed and all but a thousand of the Choctaw Nation moved to Oklahoma territory. And Brother Isaac, I realized, was one of the 4,000 descendants of the 1,000 Choctaws who chose in 1830 to stay in Mississippi.

The old man was not "the last of

the Mohicans." Neither is he the "last of the Choctaws." But he is the last of the Choctaw Baptist pastors who can remember walking thirty miles to a pastorate on Saturdays and thirty miles back home on Sunday nights, and who remembers the times when his people camped in wagons and worshiped underneath the great oak trees in east central Mississippi. The Choctaws in Oklahoma sent Peter Folsom, and later Thompson Baker, back to Mississippi as Baptist missionaries. Baker died of Typhoid fever in 1899, when B. D. Isaac was five years old.

With the endurance of the famed Indian runner in "Drums Along the Mohawk," Isaac once had walked at least sixty miles every weekend. Now he sat in Canaan Church. He had placed his black felt hat on a bench beside the door, and now his silver-crowned head was regal, against the background of the handhewn pulpit, and the Church Covenant on the front wall. To his left was the woodburning stove that heats the church in winter, and on the other side of that a piano which his son Calvin plays on Sundays when they sing in English from the Christian Praise Hymnal, but which is silent when the congregation sings in Choctaw.

Outside the window the woods form a half circle about the back of the church, and between the church and the woods there is a picnic table with a roof built over it.

Brother Isaac and the men of the church built this pulpit and these pews and the auditorium with two Sunday school rooms.

When he built these walls, a part of himself went into the building. In a sense, the sanctuary is a memorial to his son, Edwin. This son was killed on Luzon in World War II and Bro-

ther Isaac used a part of the life insurance money he received to help pay for the building.

Isaac has been a preacher for 45 of his 78 years. He was born April 15, 1894 in the Fairview community in Leake County, west of Philadelphia on highway 21. The son of Lucy and Dixon Jim Isaac, he was one of four children, three girls and a boy.

In the days of few church buildings, the Choctaw Baptists would meet under the trees to worship. "We would stay a week sometimes for services and sleep in the wagons," Brother Isaac recalled. "We would make bow-frames."

"What's a bow-frame?" I asked. "We bent saplings over the wagons and stretched quilts on blankets over them for shelter. Those saplings were the bow-frames. Many times we would sing in those wagon camps, long past midnight."

In 1911, when Brother Isaac was 17, the New Choctaw Baptist Association was organized with four churches. (The first Choctaw Baptist church in the state, Mt. Zion near Carthage, had been organized in 1882.)

One night in 1918, during a revival meeting at Hope Church, Isaac accepted Christ as his Saviour and made a public profession of faith. Rev. Ed Willis was preaching in that revival.

Isaac began preaching in 1927. He had gone to school for only three months in his life, then quit school because his dad needed him to help on the farm. He had learned reading and writing and arithmetic in those three months, so that through the years he had read a great deal and has thus received a good self-education.

His first pastorate was Bogue Homa at Sandersville in Jones County. Since then he has been pastor at

Canaan, Mt. Zion, Macedonia, Bogue Homa, Bethany, and Bogue Chitto in Leake County. Often he has served several churches at the same time. For thirty years he has been pastor at Canaan; for 23 years he was pastor at Bogue Chitto, which he helped to organize; other churches he served 15 or 20 years.

During these years he has lived in his own home near Philadelphia and commuted to the pastorates on week-ends. He travelled to the Jones County church by train, in 1927 and a few years following. In one pastorate, 32 miles from his home, he walked round-trip every week. He would leave home Saturday morning, walk the 32 miles, usually in about five hours, conduct a preaching service Saturday night, preach for three services on Sunday at 11, 3, and 7, and walk the 32 miles back home on Sunday night. He preaches in Choctaw, though he has always been proficient in both English and Choctaw.

Later he owned a wagon and then a buggy and finally a pick-up truck. When the family could not afford ambulance service for funerals, he would offer his pick-up truck to transport the coffin to the church and cemetery.

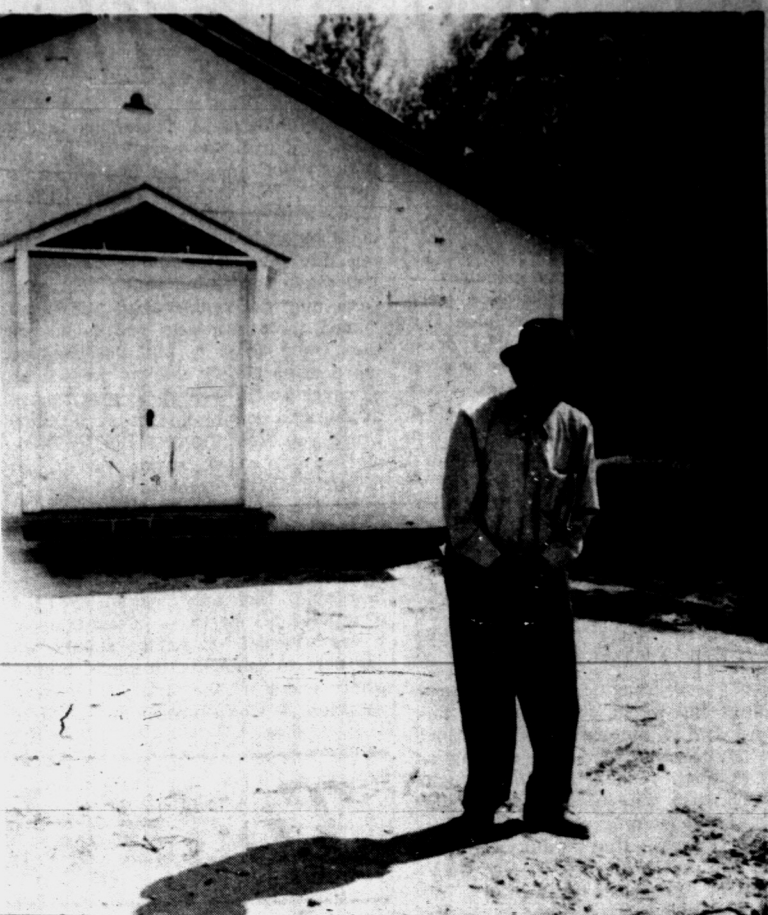
His fellow pastors and indeed all the Choctaws respect and love him, and he is asked to preach many Choctaw funeral sermons. Also he has preached in many revivals.

It is estimated that he has baptized at least 200 persons, around 40 of these free Canaan. He has performed at least 40 wedding ceremonies, and in the past served as moderator of the New Choctaw Association.

Canaan lies a few miles west of Philadelphia. Not far away is the Pearl River, where baptismal services are sometimes held (at other times they take place at a pond.)

Canaan has 82 members, 30 or 40 in Sunday school, an active Church Training, and WMU. They have an afternoon service on Saturday and morning and night preaching services on Sunday, twice monthly.

Earlier in the day I had driven with the missionaries, Dolton and Martha Haggan, down a winding road into a deep forest, to a very old church—Old Canaan. In 1948, not many lived near Old Canaan, so Canaan had been moved to the location where I was interviewing Brother Isaac. Later, however, Old Canaan was revived, and now is doing quite well. We stopped to eat a picnic lunch on the table outside Old Canaan. Under another big tree stood a church pew, the meeting place of a Sunday school class. Passing the "riestest houses" along



Rev. B. D. Isaac, oldest of the Choctaw Baptist preachers, stands in front of Canaan Church, Leake County, where he is pastor.

the Leake County road, we had driven also to Brother Isaac's home. He owns his house and four-acre farm where he has lived for fifty years. With no tractor and nearly 80 years old, he still plows a mule. (He receives a small salary supplement from the state missions budget.) He grows cotton and corn and peas and other vegetables. Under a shelter near the road stood his green pick-up truck. On the porch a bucket of water hung suspended by a chain from the ceiling.

Brother Isaac likes to hunt, and sometimes still camps out and shoots squirrels. His favorite food is "anything anybody can eat!"

His daughter, Rella, came to the door. We learned that she was a student in junior college. Brother Isaac had 12 children, nine still living. Lucy is a student at Southeastern in Oklahoma; Calvin majored in music at Delta State; Virgie is a graduate of Clarke and Delta State. How many grandchildren? "Twenty-four at last

count," he says living in Texas, Ohio, West Virginia, and Mississippi.

His first wife, Ella John, died a good many years ago. His second wife, Pauline Jim, was very ill. (She died a short time later.)

In Canaan Church, the old man sat in dignified silence, speaking only to answer questions. His eyes were lighted with a deep wisdom.

On request, he sang a Choctaw hymn; the words of the hymn died away.

"My favorite English songs are 'The Nail - Scarred Hand' and 'Trusting Jesus,' and 'When We Walk With the Lord.' And my favorite scripture is Acts 2:46: 'And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.'

"The Bibles Will Be Burned"

By Buckner Fanning, Pastor
Trinity Baptist Church,
San Antonio, Texas

"The Bibles will be burned." This statement was made to me by a Russian official at customs when we endeavored to enter the Soviet Union in July carry Bibles to the Russian people.

Accompanying me was my family, Leroy Yarbrough, our minister of music, a number of adults, and the twenty teen-agers from our church who constitute the singing group known as "The Sound Foundation." Each of us carried one Russian Bible to give to our Christian brothers in Russia because Bibles are extremely scarce and very expensive. We made no attempt to smuggle the Bibles since we had been told repeatedly that what we were doing was permissible.

This did not prove to be true. We were held at customs for 3½ hours and for two of those hours I was confined to a small room where I was repeatedly questioned by one to four Soviet officials. They were terribly threatened by our actions and not only confiscated all the Russian Bibles, but many of our own personal English Bibles, devotional literature and all of the Good News editions of the Gospel of John.

In spite of this frightening and depressing experience we were able to share our Christian witness in many ways behind the Iron Curtain. "The Sound Foundation" sang in hotel lobbies and restaurants and I was allowed to speak in the Baptist church in Moscow on Sunday morning. In Leningrad we sang at each of the meals in the hotel dining room and in every instance the response from the Russian people was overwhelming. In the Moscow Baptist Church the crowd waited outside in the street so they could hear the young people sing. We were thrilled and challenged by the deep devotion and the indomitable faith of our Christian brothers in Russia. To identify yourself with Christ is a very costly experience in the Soviet Union. Although Poland is also a Commu-

ist country, we found a very different attitude prevailing. We sang on the streets in the Old Market Square of Warsaw one evening to a crowd of 500 people and we were allowed to invite them to the Baptist church the following night for an evangelistic service. There was a large crowd present with over half of them young people. "The Sound Foundation" and Martha Fanning sang, and I brought an evangelistic message and invited people to give their lives to Christ. We thank God for the freedom which Christian people are now experiencing in Poland, but from our experiences last year in Czechoslovakia and Hungary we know how quickly the circumstances can change and repression can begin. Last year "The Sound Foundation" and I were in Czechoslovakia and Hungary and were able to sing and speak on the streets, in hotels, restaurants and churches and we saw many remarkable evidences of God's blessing. But the climate has drastically changed in Czechoslovakia, and the Christian people there are now being terribly repressed and persecuted, as they are in Russia.

We continued to Switzerland and England where we witnessed some of the most exciting responses to the message of Christ that I have seen in many years. Three thousand people attended an outdoor meeting in Zurich, and in all of the English churches where we witnessed there was standing room only, with many decisions made for Christ.

These encouraging reports from England and Switzerland are wonderful, but the haunting, agonizing question remains—what can we do to help all the Christians who are suffering for Christ behind the Iron Curtain? First, we can pray. We can pray that God will sustain and strengthen them and continue to use their witness. The frantic repression and hospitality of the government is an open admission that they are feeling threatened by the rapidly growing Christian church. I learned from first hand interviews that there is a great spiritual surge in Russia, not only among Baptists, but among the Russian Orthodox Church, Pentecostals, and other Christian groups as well.

But there is something else we can and must do. We must draw world attention to the fact that the persecution of Christians is actually occurring today! We must publicize this awful fact with the hope and prayer that the pressure of world opinion will cause the Soviet officials to relax their oppression. Many prominent Soviet citizens such as scientists, physicists, mathematicians and authors have formed a Committee for Human Rights and they are asking people in the free world to draw attention to the Soviet Government's denial of basic human rights to its citizens.

There is one further step we can take. It is the most important one of all. You and I can rededicate ourselves to Jesus Christ and his cause in the world. Isn't it revealing that one of the most powerful nations on the face of the earth would react so violently to 47 people carrying Bibles into their country? Isn't that a tribute to the power of the Word of God? It reaffirms the truth that the sword of the spirit is the Word of God and that we here in America must so live

and proclaim its message that all the world "might come to know Him whom to know aright is life eternal." We must recognize the greatest enemy of the Christian cause in the world is not communism or fascism, but our own indifference and apathy. When we are indifference to our Christian commitment and ignore the reading, study, proclamation, and application of the Word of God, we open the door to diabolical totalitarianism in all its multifarious forms.

When Latimer and Ridley were burned at the stake in Oxford because of their Christian commitment, Latimer turned to Ridley and said: "Master Ridley, be of good cheer. We pray that today by God's grace we have lighted a candle in England which shall never go out." If those few Bibles were burned by the Soviet officials, we believe God will use the light from that fire to help push back the darkness of unbelief and contribute to the unconquerable march of the people of God. Strengthened by God's promise that we shall be "more than conquerors," we must move forward with the full assurance that "even the gates of hell shall not prevail against us."

Writer Sometimes Wishes He Were A Baptist

(Continued from page 1)

sins, and that one can know it when his sins are forgiven.

They hold that the only form of baptism is immersion. To them going under the water is a symbol of being buried in death with Christ and coming out of the water is being raised with Him in newness of life. Baptism by immersion is all important to them.

They believe that Christ not only died for them, but that He was raised from the dead and is alive in the world today.

Because they believe in the Lord, Baptists believe in prayer, and they pray. They believe in church and they go to church and belong to church. They believe in Sunday School and they attend Sunday School.

In other churches there are prophets of doom who are ready to write off the Sunday School as an antiquated fool of the church, but this is not so with the Baptists. When they realized that people no longer flocked to Sunday School they bought buses and went out to bring the people in to Sunday School and set up special classes.

Baptists have a great evangelistic spirit. This is true of both the ministers and the laymen. They preach the gospel and they witness to their faith and they expect something to happen. They still believe in revivals and they have them.

Recently I heard of a revival being conducted by the First church of Dallas at Fair Park. I was curious so I went. The service was in the Coliseum where rodeos are held. A Mexican-American preacher preached a sermon on the prodigal son. When he gave the invitation to accept Christ 84 people went forward.

I asked a layman of the church

about this strange setting for a revival and learned that this is a part of a large plan. This church holds four revivals each year. One is in the main church downtown for the members and people of the inner city. One is held on the college campus for the students. One is held in South Dallas for the Negroes. And one is held at Fair Park for the Mexicans. They are taking the gospel to the people.

The Baptist laymen are great visitors. On a wet, cold, night last winter a friend of mine was getting ready to go visit for his church in their Monday night visitation program. He told me that because the weather was bad there would only be 75 or 80 who would come out. On a good night there would be 150 laymen to take part.

Baptists are happy and they show it. They are proud that they are Baptists and proud that they are Christians. Because they are happy they love to sing and how they can sing. I don't know any other group of Christians who sing like the Baptists. And, confidentially I think I can recognize Baptist singing when I hear it.

On a trip to the Soviet Union not long ago it was our privilege to attend part of a three-hour worship service at the First Baptist Church in Moscow. The church was packed and the congregation was singing. I don't know a word of Russian, but I knew were Baptists by the way they were singing. The song was the one we love, "There Is A Fountain Filled With Blood."

Baptists sing because they love the Lord and they have learned a lesson all need and that is singing of gospel songs is good for the soul.

Baptists have always believed in the idea of the separation of church and state. They take seriously the words of Jesus to "render unto Cae-

sar the things that are Caesar's and to God the things that are God's." They want the government to get what it has coming and they want the Lord to have what is His.

Ten Percenters
Because of this Baptists believe in tithing. Of course, Methodists and other church groups believe in tithing too. But there is a big difference. Baptists give 10 per cent of what they make to the church, while others use the 10 per cent for all sorts of good works, including the church.

Baptists believe in tithing and they practice tithing and they teach their children to tithe. Recently a leader of a six-year-old department of children in a local Baptist church was telling me about the part her children play in raising the budget of their church. Every child made a pledge. The average pledge was 10 cents a week. One child gave \$2.50 a week.

The Baptist church is a Bible-centered church. I don't think I have ever seen a Baptist church with a divided chancel. Rather there is a pulpit in the center and there is a Bible on the pulpit and usually the preacher holds a Bible in his hand as he preached. He preaches Bible-centered sermons and usually they hit right where people live.

Baptists study the Bible privately and in groups at the church. They read it, study it, memorize it and quote it. The Bible is the word of God for them and they pull no punches about it.

Baptists Taking Over

It has often been said that the Baptists are growing so fast that if they keep up the present rate of growth in Texas it will not be long before there will be more Baptists than people.

Whether this is so or not we know that there are Baptist churches and

is the number one problem and can only be corrected with proper diets. The long term project is to enable the Indians to produce their own food.

Anyone having a late model steel wheel farm tractor in good condition or capable of being put into first class running condition is asked to write: Agricultural Missions Foundation, P. O. Box 38, Yazoo City, Mississippi 39194, or call 746-4131.

Hospital To Offer Discussion Panel On Obesity Problem

What causes people to get fat?
What are some of the complications of obesity?

Does obesity start at childhood? These are some of the questions asked by those who find themselves engaged in a constant "Battle of the Bulge," and these and other questions will be dealt with in an open-to-the-public discussion at Mississippi Baptist Hospital on September 21 at 7:30 p.m.

Dr. Harry Fulcher, an internist; Dr. David J. VanLandingham, internist; and Dr. Jim G. Hendrick, pediatrician, will be panelists, and they will be joined by Mrs. Betty Burnett, director of dietetics at the hospital.

The panels will be held in the auditorium of the hospital's Gilfoy Building on the hospital grounds on the west side of North State Street.

Ladies of the Hospital Auxiliary will be on hand to serve coffee and to act as hostesses for the occasion.

Baptist missions all over the place. In fact, it is not hard to believe that every Baptist is a one-man mission station hard at work soul winning and this is good.

The Baptists have a long history of interest in missions. They organized the first foreign missionary society in 1814 and they followed it with the organization of a home missionary society in 1832. Since that time they have been hard at work in both areas and we can thank God for it. Baptists believe in a literal heaven and a literal hell. They are much more interested in going to heaven when they die so they are hard at work trying to get there. Because they are, they are going there when they die and they are having a great time living the Christian life here and now.

Other branches of the Christian church believe that they will go to heaven when they die too, but they are not in as much of a hurry as the Baptists are. They believe it and they want to be sure they are ready when the time comes.

God has blessed the Baptists in a wonderful way and I believe He has something in store for them in this generation. I believe it will come about with the stirring that is going on in the Catholic church since the Vatican Council. I feel that this will eventually take on proportions that will challenge the Baptist churches. This will challenge the Baptists to even greater efforts of endeavor.

The Catholics will stir the Baptists and when the Baptists get going on something big this usually stirs the Methodists and that in turn has an effect on the Presbyterians and many of the other denominations. All this will be good.

I think God for the Baptists and sometimes I wish I were one of them.

Will You, Please?

Stop Polluting This Planet!

By Dianne Boggan,
Rose Hill, Ms.,
Age 15

"In the beginning God created the heaven and the earth."

Green trees and green pastures — green hills that, in the distance, were a misty purple. The clear, blue sky with fluffy white clouds lazily drifting by. Dotting the blue sky were birds — birds of many kinds and colors. The waters were clear and shining and the living things in the water added to this sparkling beauty. The forests stretched for miles and miles. These acres of tall, mighty trees gave shelter to the tiny creatures as well as the huge beasts. The air smelled sweet — like honeysuckle, or perhaps it was just the sweet combination of nature. Pure nature everywhere — no flaws anywhere! "And God saw that it was good."

Can't you imagine this? I can't! I know the world was once like this and I try to picture the clean, pure earth; but I've known it so long as the polluted planet that the thought of the earth without litter and pollution is almost unimaginable.

This beauty that was originally here has not been lost — our earth itself is still just as beautiful. We still have the hills and the valleys, the mountains and the plains, the rivers and streams. Man's carelessness is just hiding God's beautiful creations. Lovely beaches are decorated with broken bottles, film boxes, and any other unsightly object you can name. The waters that in the beginning were crystal clear are now crowded with sewer pipes, sewage, and, in some cases, oil from our oil wells in the seas. We could go on all day naming ways in which man's carelessness is covering up God's beautiful world but there's no need, since all of us are quite aware of this. After all, each one of us in one way or another has contributed to this disgrace.

Once upon a time there was a pretty creek near my house where you could see nature at its best. The water would drift slowly under the bridge, the swamp has a sweet and innocent smell, and the banks of the creek were smooth and level, perfect for the fisherman. Today, this is a mere fairy tale. The same creek is a public dumping ground. The water is no longer able to drift; it just sits there. The entire swamp smells like a gigantic garbage can. I don't even know what the banks of this creek look like today because they are covered with litter and wild shrubs. This is one fairy tale that will never end "happily ever after." Instead it is "doomed forever more." This is only one incident of what our care-

lessness has done. There are millions and millions more.

Don't you know God is very displeased? Not with his earth either — but with us, "the destroyers." I don't mean to be disrespectful in saying this, but how would you feel if you made something really fantastic, something not replaceable, and you loaned it to someone you loved, so they could enjoy it, and they had no more respect for it than to mess it up or cover up the beauty so no one else in years to come could enjoy it? How would you feel? Think about it. In effect, that's exactly what we've done to our Father's creation.

For His sake, stop polluting today. If everyone, everywhere would stop polluting NOW — in ten years the condition of our planet would be remarkable. God only loaned us the beauty of his earth — it's not ours. We've wrecked it, so we should do our part to undo the damage. Somewhere under all the smog, litter, and pollution is God's creation. Wouldn't

it be great to find it?

Millions of years after the beginning, God's creation still stands: green trees with broken bottles and picnic leftovers underneath, green pastures where man didn't want to put something else, hills in the distance slowly washing away from erosion. Blue skies in the cities are unheard of; instead, they have man-made skies — thick gray blankets of smoke called smog. The crystal clear lakes have been converted into open cesspools. The seas are either a slimy color from sewage or black from oil. The creatures of the seas are dying out. The forests stretch for inches and inches because man invented a power saw. Nature's entire landscape is covered in proof — proof of a couple of careless generations.

And God sees everything that he has made being carelessly used and abused by his other creation — man. Behold, he sees that it is bad, and he says: . . .

Today's Youth

POWERLINE LIFELIGHT FOR TEENS

Edited by PAUL M. STEVENS

To Find God, Just Stop Hiding

Dear Powerline:

How do you seek God? I got lost somewhere along the way. I'd like to be a Christian and feel the way others do about Christ.

"Seeking God" seems difficult only because man has knocked himself out to make it that way. Men are masters at deceiving themselves. As a whole, they don't really want to find God. For those who do, it's as easy as flunking Algebra I, because the fact is that God is constantly seeking man.

Genesis, the first book in the Bible, tells how man got off the track. With a little help from the tempter, Adam and Eve hit on the bright idea that they themselves could "be as gods." They disobeyed God, were ashamed, and hid themselves. God had to go looking for them. And so it has ever been — man hiding and God search-

ing. God pushed His search to the ultimate when He sent His Son, Jesus of Nazareth, into the world to live the perfect life after man blew it, to pay the penalty for man's sin by dying in his place, then to be raised from the dead and to offer His perfect life to man as a free gift.

What do you do to find Christ? Just take God at His word that He is offering Christ to you, on only one condition: That you are willing to give up running your life and let Christ take over. Get that now — the word is willing, not able. If you're willing, just give Christ your personal invitation to enter and take control of your life. When you've taken that step, Christ will begin to provide you with the ability to do His will.

It's all summed up in the twelfth verse of the Gospel of John: "To all who would welcome and receive Him, He gave the right to become children of God."

Tribute To A Young Christian

By J. R. Parrish, Hattiesburg

His flesh seared, his clothes a and hair burned away, he ran on scorched feet. Of all his clothes, only his socks were not burned. Where he ran, he knew not, unless he thought that he ran to meet God. In shock, he fled away from the explosion at the Crosby Chemical Plant at Picayune, Mississippi. A Christian who taught at Baptist Sunday School, a president of his high school student council, a top athlete, an honor student, Kelly Wise, 18-year-old son of Mr. and Mrs. Joseph A. Wise of the Henleyfield Community near Picayune, knew that he was hurt seriously.

Others also had bolted from the explosion site on that Friday, August 19, 1966. Two others were killed and fourteen injured. Danger of additional explosions was eminent. Kelly had no way of knowing that a gallant Picayune Fire Department would arrive quickly and contain the fire and prevent other explosions. Also killed were Troy Wayne Skipper, 30, and Charlie B. Manberg, 58.

Manberg and Kelly "both died from effects of burns suffered in the initial blast which wracked the Croture Building in which twelve men were working at the time," according to the August 25, 1966, The Picayune Item. "Manberg was outside this building but caught the full effects of the explosion which closely followed a flash which entered the polros plant from outside, and possibly could have been lightning. It was raining at the

(Continued On Page 7)

Three Cinquains

By Fifth Graders

God
Life giver
Forgiving, kind, loving
When you do wrong
Lord

—Ellen Green

Jesus
Loving God
Died, rose, lives
Takes away sin, hate
Savior

—Lenora Garrett

Jesus
Kind, good
Died, rose, promises
He will save us
King

—Michael Lee



Wycliffe Bible Translators Learn Jungle Survival

YAXOQUINTELA, Mexico — Two missionary-trainees navigate a swift river in southern Mexico, part of a three-month training program in jungle survival newly-appointed members of the Wycliffe Bible Translators must go through. Because the missionaries are often sent to some of the world's most primitive areas, the mission society takes them through a rigid course which prepares them for almost any problem they

might encounter during their career.

The first six weeks are spent in a main camp near Yaxoquintela, Mexico, to orientate the trainees for the rigid training. They then hike 20 miles to the advanced base for six more weeks. There they build simple dwellings from jungle trees and wild cane tied with vines, learn primitive cooking and food management, are taught to recognize poisonous and edible plants.



Living Off The Land

YAXOQUINTELA, Mexico — A missionary-trainee drains water from a jungle vine near the Wycliffe Bible Translators training camp in southern Mexico. An important part of the training is learning how to find food and water in the jungle.



Bible Study In The Jungle

YAXOQUINTELA, Mexico — After a hard day of training, missionaries study the Bible in their jungle camp.

Wycliffe Bible Translators, the non-denominational mission agency which operates the training camp, currently has about 2,500 translators and supports mission work and the provision of Scripture to more than 500 tribes of primitive people around the world. Although their main purpose is to translate Scriptures into various languages and dialects, the society's missionaries also educate illiterate people, working closely with governments in this project; provide medical services, if needed, and better agricultural practices; and make scientific language investigations and report these findings to universities and governmental agencies as a contribution towards better world knowledge. (RNS Photos by Don Rutledge)



Parkway Power and Light Co. Sing In Summer Musical

The "Parkway Power and Life Co." of Parkway Church, Tupelo, has just completed work on their summer musical. "Now Hear It Again" by Bob Burroughs was given in a home performance on August 25. Three

more performances have been scheduled for the group. Danny Cook is Minister of music and Rev. Robert Shirley is pastor.



"Young World Singers" Present Series Of Concerts

The 18-member youth choir of Pelahatchie Church — "Young World Singers" — presented one-hour concerts of songs and testimony in fourteen churches in July and August. "This was a first for our church," reports Rev. Bob Maddux, pastor. The choir is pictured before boarding the church bus for a weekend tour to north

Mississippi. (The church bought the 48-passenger bus in June and has already used it extensively in Sunday and weekday ministries.) "Young World Singers" are under direction of Dan Guest, minister of music at the church and student at Mississippi College.



Morgantown Youth Choir Sings In Two States

Twenty-four members of the forty-nine voice Youth Choir of Morgantown Church, Natchez, have been singing the musical "Life" in Louisiana and Mississippi. Their home concert was Wednesday, July 26, and a repeat presentation was made Sunday, August 13. The musical was presented at the Louisiana Training Institute of Pineville, Louisiana, a correctional institution for

girls; at the "Jesus Celebration" of First Baptist Church, Vidalia, Louisiana; and as part of the opening assembly program for Adams County Christian School of Natchez. Other scheduled presentations include First Church, Bude, and Thomas Jefferson High School of Natchez. Billy Miller, director, is minister of music and youth at the church. Rev. Charles Hollifield is pastor.



Union County Royal Ambassadors' First Camp-Out

August 18 and 19 found 60 boys and men from Union County at Camp Armstrong, New Albany, for the county's first associational camp designed specifically for R.A.'s and their leaders. The two-day camp stressed missions, mission involvement, methods of R.A.'s, and personal dedication. Pictured are some of the men and boys who attended the camp (there were others at the lake fishing). The camp, sponsored by Union County Brotherhood, was directed by Rev. Ronnie Prevost, pastor of Clark Street Mission, New Albany (mission of First Church, New Albany.)



Nine In Carey's Honors Recital

Nine of William Carey College's exceptionally talented new music majors were present in the annual Honors Recital on August 29 in the Thomas Fine Arts Auditorium. Performing on a variety of instruments and vocally, the students posed following the evening's event above. Seated from left: Diane Dobson from Mobile and Lyndell Downey from Hattiesburg. Standing, from left: Cathy Watson from Pascagoula, Graham Boutwell from Picayune, Netette Leatherwood from Decatur, Bill Wade from Laurel, Dianne Cox from Forest, Damon Goff from Hattiesburg, and Betty Smith from Marianna, Fla.



Mississippi's Junior Miss Enrolls At BMC

As students of Blue Mountain College enter the doorway to higher education for the Centennial Session, Robin Smith of Picayune, left, a freshman, receives an official enrollment badge from Mary Ann Chamberlain of Greenville, president of the SGA Council, center, while Teresa Rome of Blue Mountain, president of the BSU Council, waits her turn to present Miss Smith with a Baptist Student Union Badge. Robin Smith is not only the State's Junior Miss but she is the 1972 recipient of the Outstanding Teenager of America. She is the daughter of Mr. and Mrs. Phillip E. Smith of Picayune. Her mother, the former Charla Walters of Laurel, is an alumna of BMC.

Tribute To A Young Christian

(Continued from page 6)

Of Kelly's flight with fear, the item wrote, "Kelly Wise bolted from the building and ran a quarter mile to Neal Road in shock where he was picked up by a passing motorist and rushed to the hospital." During the few hours that Kelly lived his strength was in God.

Ironically, when the blast occurred, Kelly had only two more hours to work at the chemical plant before he would have completed his summer job and been on his way to a basketball scholarship at Pearl River Junior College in Poplarville, Mississippi.

When he was taken to Crosby Memorial Hospital in Picayune, Kelly refused a stretcher and walked inside, though his body was charred from head to toe. Inside, his aunt, Doris Pulaski, was a nurse. She had loved Kelly since he was a baby. But she didn't recognize him, and Kelly, obviously not realizing how much of his body had been burned, asked, "Aunt Doris, don't you know me?"

Doris Pulaski's recognition of him made her cringe. She knew that few people with extensive burns lived. And she loved Kelly. She had tousled his now-burned hair, had held him in her lap, had kissed him like one of her own children.

"Aunt Doris," Kelly said, "I know I may die. Tell Mother and Daddy

not to worry. I'm a Christian, and I'm going to heaven."

Having lived on a farm, he had been raising calves. "Tell Mother and Daddy not to worry about the calves," he added. "They're big enough now to make it on their own."

Doris Pulaski had difficulty speaking. Under the circumstances, who wouldn't?

"Kiss me like you did when I was a little boy," Kelly said to her.

With tears in her eyes, she kissed him for the last time. Yet she was comforted — knowing that he was a Christian.

"Aunt Doris," Kelly said, "I want you to pray with me." Together, they prayed — he not for himself but for the goodness of the world, for his parents, for his friends — and she silently for Kelly.

The next morning Kelly died.

Larry Ladner, who had coached Kelly at Picayune High, vividly recalls the shock of Kelly's teammates and friends. "It was like a pall," he said. "Everybody was stunned. Here Kelly was, 6'2" tall and 170 pounds and headed for a basketball career. But he was dead. And he had always been one who was so full of life — a hard worker, a leader who got things done."

"He was one of the finest young men I've ever known. He was — Well, you can't say enough good about

Corinth (Leake) Will Observe

50th Anniversary

Corinth Church, Carthage, will observe 50th anniversary on October 1 according to the pastor, Rev. James Burke.

Sunday school will begin at 10 and morning worship at 11. A former pastor will preach. Immediately following the morning service there will be "dinner on the grounds." Following dinner there will be a special service looking at the church through the past years, honoring charter members, recognizing former pastors and members. A former pastor will preach at this service also. The pastorial will be dedicated immediately following the afternoon service. Church Training and the regular evening worship will be held at the scheduled time and the ordinance of the Lord's Supper will be served.

Sunday School Lesson: International

Does Scientific Knowledge Threaten Faith?

By Clifton J. Allen

Job 38: 42; Proverbs 3:13-20; 1 Corinthians 1:2

One aspect of our changing world is the almost unbelievable increase of knowledge. We have to turn to computers to classify it and to microfilm to preserve it. The foremost increase is in the realm of scientific knowledge. And the question is raised, Does scientific knowledge threaten faith? The answer depends on our understanding of science and our understanding of God. There is no necessary conflict. Some persons may have



Kelly."

Kelly had played on Coach Ladner's 1965-66 championship basketball team, called by most sports writers as Picayune's greatest, with a 34 won, 5 lost record.

Yes, Kelly was dead. But the memory of Kelly Wise and his Christian witness lives on in the hearts and minds of the people at Picayune and Henleyville. On January 6, 1967, they dedicated the new high school sports center the Kelly Wise Memorial Gymnasium.

The gymnasium remains as a memorial, but the life of Kelly Wise remains as an example of Christian faith, ideals, and testimony.

to give up traditional beliefs which are not based on adequate understanding of either God or the world in which we live, also some beliefs which are not big enough to match the greatness of God as the creator and ruler of the universe. Scientific knowledge, rightly understood, is not against God; it is God's gift to mankind. Let us distinguish between the wisdom of this age and the wisdom of faith.

The Lesson Explained

THE WISDOM OF THIS AGE (v. 6)

Paul referred to a wisdom of this age. He really referred to the attitude of the intellectuals in Corinth, who were characterized by pride and a worldly spirit. Their wisdom was marked by conceit, speculative philosophy, and hair-splitting argument. It magnified human reason and encouraged speculation. All this needs to be kept strictly in mind. Paul was not disparaging scientific knowledge but worldly wisdom.

Some scientific knowledge is marked by the spirit of the rulers of this age, like those in Corinth. Some scientists are humanistic. But we are concerned about scientific knowledge which is true to the spirit of science. It is objective. It is knowledge related to the discovery of the laws of the natural world and how they work and how people can make use of the laws and resources of the natural world for their own well-being. Such scientific knowledge does not threaten faith in God. It jumps to no false conclusion

that there is no God. Scientific knowledge per se results from what people discover about man and the world he lives in; it does not undertake to explain the mystery of the One who created the universe, who established the laws of the universe. All this is the realm of faith.

THE WISDOM OF GOD (vv. 7-11)

The wisdom of God was the truth proclaimed by Paul; it was the truth of the gospel of Christ. It was based on God's self-revelation of himself. This revelation of God was in many ways a mystery until it was fully disclosed in Jesus Christ, who was indeed in his person and through his saving work the power of God and the wisdom of God. Christ was the expression of the eternal purpose of God; his life and death and resurrection brought redemption to mankind. This is God's wisdom, and it is revealed to us by his Spirit. He reveals to us the deep purpose of God in Christ.

It should now be clear that the wisdom of God is specifically related to his saving work in Christ. It is in no sense in conflict with scientific knowledge. This is the wisdom of grace and redemption. It is wisdom which brings into operation the act of faith. It is wisdom having to do with the hidden mysteries of the spiritual life and the meaning and experience of salvation. The clue to understanding and experiencing the wisdom of God is faith in God.

UNDERSTANDING THROUGH THE SPIRIT (vv. 12-16)

Man cannot by himself grasp the deepest meanings of life. God takes the initiative in revealing himself. His Spirit helps us to understand his thoughts, even the deep things of his salvation in Christ. And his Spirit helps us to understand, not only the realities of divine redemption, but also the realities of the natural universe — the chemical components of a blade of grass, the nuclear power in atoms, and the ways to measure the distance to the stars in millions of light years. And the Holy Spirit enables us to see that God is the source of all existence and meaning, of all truth and goodness, and that God is over all and in all.

Truths to Live By

Scientific knowledge should help us to have a better understanding of God. —For one thing, we know that there is order and dependability in the universe. The laws of the universe are so trustworthy that men can utilize them and thrust a rocket spacecraft to land at almost exact point, already

(Continued on page 8)

Sunday School Lesson: Life and Work

Do You Have Genuine Concern For Lost Men?

ACTS 26: 19-32

By Bill Duncan

"Madam," he apologized in a broken voice, "I wish to draw your attention to the terrible plight of a poor family in your neighborhood. The father is dead, the mother is too ill to work, and the nine children are hungry. Moreover, they are about to be turned out into the cold, cold streets unless the neighbors pay their rent."

At this point the neighbor asked, "And may I ask who you are?" Dabbling his eyes with a handkerchief to check a fresh flow of tears, the solicitor confessed, "I am the landlord."

The question is asked: Are we truly interested in the plight of the other fellow or because his plight will eventually affect us?

People have all kinds of concern. Some people have a sympathy that is sickening. It is not personal. Some cannot be sorry for other people even though they know of their condition because they remember something in the past. Christ-like love is best seen in the way we react to need.

If we have love in our hearts for people, we will gradually look at people as individuals for whom Christ died. A genuine compassion characterizes a spirit-filled person.

One non-Christian, upon hearing that his cousin was going to become a Bible translator and "bury his life in the jungles of Brazil," made this statement: "I know what I would do, I'd take a machine gun and mow those natives down!" During the missionary's first term on the field, the cousin was converted. The Holy Spirit transformed him so that he met his missionary cousin at the plane when he returned after four years and

outfitted the whole family with new clothes. Recently the convert started working for the Wycliffe Bible Translators to find workers to get the gospel to the Bibleless tribes of the world. Only the Holy Spirit could put love in a heart like that.

Conversion is not too strong a term for Paul's Damascus experience. There is no way to explain the change from persecutor to evangelist except in the light of an encounter with the risen Christ. Full allowance should be made for the "Goads" against which Paul kicked. These goads were forces and factors that helped to condition him for the conversion experience. Misgiving about the death of Stephen could have been such a goad. The mad zeal was channeled toward the concern for those who knew not Jesus is Saviour.

When Paul made his defense before King Festus, he made a great impression. Paul was a prisoner wearing his fetters. Yet in him was a power which raised him head and shoulders above all others. The man who has Christ in his heart does not need to fear anyone, king or devil. The dignity of God was upon Paul and beside that human dignities are pale and bloodless things. Paul made such an impression that the dignitaries were glad to terminate the audience.

Concern for the lost begins with concern for one person. The masses must become the individual. One will never be concerned for the many if he forgets the few. Paul was concerned for Festus. His ministry might have carried him to distant shores, but he would have found no one more

needy than this one. As an apostle, he had something to share. Mankind's greatest need is not government but salvation.

Children's greatest need is not food but forgiveness.

Churches' greatest need is not programs but people.

When we follow the example of Jesus and his apostles, we find a vast majority of our population without

Richland Church Breaks Ground

Richland Church Breaks Ground

Richland Church at Plain, conducted a ground-breaking ceremony Sunday, September 10, after the morning worship service.

A contract has been granted to Harvey Construction Company, Jackson, to build a new church auditorium with a seating capacity of 900 for \$250,833. Dean and Pursell, architects of Jackson, designed the new structure. Church Building and Savings Association of Jackson, will direct the bond program.

Construction began September 11. Rev. Paul B. Williamson, Jr. is pastor. Vernon Neely is chairman of the Planning and Survey Committee.

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Devotional

Being Baptized Into The Death Of Jesus Christ

By John F. Carter, faculty, Clarke College

Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? (Rom. 6:3).

"Baptized into Christ"! Paul used this phrase two times; in this passage and in Gal. 3:27. Surely the apostle (and the Holy Spirit inspiring him) did not mean that people come into a saving relationship with Christ by submitting to the ordinance of baptism. Paul was most insistent in proclaiming faith in Jesus in connection with repentance as the only human condition of salvation (compare Acts 13:39; 16:31; 20:21; Rom. 3:28; 10:9-10; Eph. 2:8 and others). But in connection with, and in consequence of, the believer's faith he experiences a union with Christ, he comes to be in Christ (compare 1 Cor. 1:31; 11 Cor. 5:17; Rom. 8:1; Phil. 3:8-9) and Christ and the Holy Spirit come into the believer. Coming to be in Christ is to be baptized into him. Just as a person being baptized is completely enveloped in the water, so in the moment of faith the believer is enveloped in Christ. However, there is this difference; the person being baptized does not, of course, remain buried or enveloped in the water, but, of necessity, is raised up out of it; and God's mighty power to raise the dead (both the physically dead and the spiritually dead in trespasses and sins) is symbolized. However, being baptized into Christ is an experience that is lifelong. Immersion in Christ took place the moment we exercise faith in him, and we remain immersed in him throughout life and eternity. We are "in Christ" (compare Rom. 8:1; 11 Cor. 5:17) because we have been baptized into him.

Moreover, the apostle was inspired to write that people who have been baptized into Christ have specifically been baptized into his death. Of course that does not mean that those who are in Christ are or will be, called on to experience what he experienced in death. To be sure, Jesus did say that those coming after him must deny themselves, take up a cross to be crucified on, and follow him. And there have been some who have been called on to experience crucifixion for him. But no other person has ever suffered in death what Jesus suffered. In his death, he "bore our sins in his body on the tree." It was then that "the Lord laid on him the iniquity of us all." And the one baptized into the death of Jesus Christ, enters therefore into the beneficent consequence of his sin-bearing death. Union, through faith, with Christ in his death, which he died in propitiation for the sins of the world (compare 1 John 2:2) makes application of the death of Jesus in the believing sinner's experience as the retribution for his own sins. It enables such sinner to participate in the atonement which Jesus made when he died for our sins. The faith-exercising sinner, is regarded in the sight of God as having already suffered the full penalty for all his sinfulness. Such a one is justified from all things (compare Acts 13:39), from the depraved nature in which he was born and from guiltiness for trespasses and sins committed in following that nature.

Pleasant Ridge Homecoming

Pleasant Ridge Church near Kosciusko will have homecoming Sunday, September 17.

The day's activities will begin at 12:30 p.m. with dinner on the grounds. Immediately following lunch, worship services will be conducted with the pastor, Rev. Floyd Higginbotham, preaching. The Pleasant Ridge Cemetery Association will meet following the worship hour.

Pleasant Ridge is the oldest church in Attala Association, having been organized in 1837.

Old Time Religion Day

Is Held At Cleary

An Old Time Religion Day was held at Cleary Church Sunday, September 10. The evangelist, Barney Walker, Sr., preached at 10:45 a.m. and 7:30 p.m. Former members of the church, and the best old-fashioned dress received special recognition. The church family and visiting friends enjoyed dinner - on - the - grounds. The church was illumined with lamps and lanterns for the evening service. The pastor is Rev. Dale Holloway.

Names In The News

Dr. Robert L. Hamblin began his 15th year on September 3 as pastor of Harrisburg Church, Tupelo.

Leon Westerhouse, pictured, music evangelist of Birmingham, Alabama, led the music for a recent revival at Goss Church, and is available for service in other churches.

Rev. Bill Hale, pastor at Goss, says, "Mr. Westerhouse is a devout soulwinner. He has an unusual talent in presenting music along with a message that will bring conviction to the sinner and inspiration to the saved." Mr. Westerhouse, Alabama native, was soloist at First Baptist Church, Birmingham, for 15 years. A graduate in voice from University of Alabama, he served as chaplain's assistant in the U. S. Army, and worked as a railroad employee before entering full-time music evangelism in 1964. His work includes revivals, sermons - in - song, recordings, radio and television. Mr. Westerhouse says that a honeymoon auto accident was the turning point in the lives of himself and his wife, Patsy. (The couple has three children, Wendy, Wayne, and Warren.) His address is Box 9540, Birmingham, Ala. 35215 (telephone 780-0337).

Mrs. Barbara Casteel, widow of the late Rev. Albert Casteel, has returned to Puerto Rico, where she and her husband served as missionaries of the Home Mission Board for a number of years, prior to the illness which culminated in his death last year. Mrs. Casteel is not returning to the Islands as a missionary appointee but is employed in the central offices of the Island's public schools. However, those who know Mrs. Casteel, know that she and her children will continue to be missionaries, even though they no longer are under appointment. Her new address is B543 El Monte Apts., 190 Hostos Ave., Hato Rey, Puerto Rico, 00918. Hato Rey is a part of metropolitan San Juan.

Dr. Claus Meister, of Ruschlikon, Switzerland, was elected president of the European Baptist Federation during the biennial meeting of the Federation's Council in Novi Sad, Yugoslavia, August 25 - 28.



Vice-president of the Federation for the past two years, Meister is also chairman of the program committee for the European Baptist Congress to be held in Zurich, Switzerland, August 18 - 22, 1973. He is a professor in the Baptist Theological Seminary, Ruschlikon.

Rev. Garland McInnis of 614 Holmes Street, Petal, has served for 21 years as Hattiesburg's city pastor. His efforts go into such projects as the Helping Hand Mission, which distributes clothing and furniture to the needy, the "Down and Outers Club" for those who find themselves helpless, and the Baldwin Street Mission which gives food, medicine, and clothes. He is as chaplain of the Forrester County jail; attends sessions of court in order to be of help in some way with those who are called to court; serves as head of the Christmas Basket office; sends Christmas gifts to inmates, patients, and residents of state institutions, and serves in funerals, weddings, and religious services. As city pastor, Mr. McInnis does not receive a salary from the city, but his work is supported by interested individuals and organizations.



Victor Roberts, Jr. was licensed to the gospel ministry August 13 at Lebanon Church in Tiptah County, having surrendered to preach several Sundays earlier. He is shown on the right receiving the license from his pastor, Rev. Danny Bullock. Victor is available for supply work, a sabbatarian, and for youth revivals.



Mr. and Mrs. Nobu Nakamoto, at left above, originally of Japan, but now living in Fort Worth, were recent visitors on the campus of Clarke College, when they came with Mrs. Nakamoto's sister, Fumiko Imuta, right, who is beginning her second year at Clarke. Mr. Nakamoto, studying for the M. Div. degree at Southwestern Seminary, has just finished a summer of work with Japanese-speaking people in Texas. He worked under the direction of the Texas Baptist Convention. According to Mr. Nakamoto, there are about 5,000 Japanese nationals now in Texas, many in the Houston area. Mrs. Nakamoto was a recipient this spring of the MRE from Southwestern. The Nakamotos plan to seek appointment under the Home Mission Board for work in the Japanese language on the West Coast or in Hawaii.

Don Ricks has resigned as pastor of Pleasant Hill Church (Clarke) to attend New Orleans Seminary. In the twenty months of his pastorate, the church has built a \$27,000 educational building; the total receipts have increased from \$20,000 to \$33,000; and there has been 62 additions to the church, 44 by baptism. The mission offerings have increased substantially, with a record Lottie Moon offering last year. The Sunday School attendance has increased an average of 20 per Sunday, with the record attendance of 166 in July. Two men have been licensed to the ministry under his leadership. Mr. Ricks graduated from William Carey College in May, 1972. He is an eight-year veteran of the U. S. Air Force. He will be available for supply, interim, staff or the pastorate effective September 17. He may be contacted at New Orleans Baptist Theological Seminary or Route 2, Kentwood, Louisiana 70444, phone 504-229-4322.

Off The Record

TURN ABOUT IS FAIR PLAY

A woman waiting at the door ready to go to Sunday School had her arms full of coats and four small children at her side.

Her husband, coming down the stairs, asked why she was standing there. Handing him the coats, she said, "This time you put on the children's coats and I'll go out and honk the horn."

About Right

"See if you can understand what the word 'sufficient' means," said the teacher. "If I give the cat a bowl of milk, that might not be sufficient. But if I give the cat two bowls of milk, that would be sufficient. Now, Jimmy, what does the word mean?"

"A cat full of milk," said Jimmy.

Eastview Calls Pastor

Eastview Church, Laurel has called Rev. George N. Welch, pictured, as pastor. Mr. Welch, native Mississippian, goes to Eastview from a pastorate in Winigan, Missouri.



Mr. Welch grew up in Morgan City, a small north Mississippi town near Greenwood. He is a graduate of William Carey College and Midwestern Baptist Theological Seminary. He has done further graduate work at the University of Illinois and the Chicago State University, and he plans to complete his work for the Th.D. degree. Mr. Welch has served as pastor of churches in Illinois, Missouri, and Kansas.

While pastor of Southern Baptist churches in the Chicago area, he taught in the public schools for three years. He is married to the former Patricia Kimmel of Marion, Illinois. They have one son, Timothy Scott, age nine. Mrs. Welch is a graduate of Southern Illinois University. Just after graduation from college, Mrs. Welch served two summers as a summer missionary working with the Mexican-Americans in Austin, Tex. Since that time she has worked as a public school teacher and as a secretary.

500 Young Voices Needed To Sing "Celebrate Life"

Five hundred voices will sing, "Celebrate Life" (a new music - pulp drama by Beryl Red released by Broadman Press) on Thursday night of the state Youth Convention, December 28.

Directors of youth choirs should contact Larry Black, Youth Convention Music Coordinator, and minister of music, First Church, Jackson, if they wish their group to sing. It is to be sung from memory. The first 500 registered with him in writing with carbon to Church Music Department, will sing.

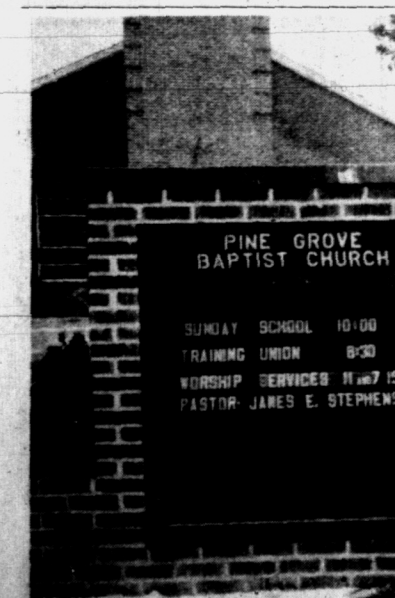
Ten to fifteen small music groups of not more than twelve voices will be used in Outreach Singing in shopping centers and downtown areas in Jackson during the Convention.

Groups desiring to sing should contact Larry Black, P. O. Box 1158, Jackson, Ms. 39205, by October 15, and selection of groups will be completed by November 15 and notification will be given.

Rawls Springs Homecoming

Rawls Springs Church, Hattiesburg, will observe homecoming on September 24. Rev. Charles Holfied, pictured, former pastor at Rawls Springs and present pastor of Morgantown Church, Natchez, will speak at the 11 a.m. service.

"Dinner will be served on the grounds, announces the pastor," Rev.



Revival Dates

Big Ridge, Biloxi: September 17-22; Rev. James Fancher, Jackson, evangelist; Grant Shipp, music director; Rev. Robert M. Carlisle, pastor; services 10 a.m. and 7:15 p.m.

Bill Mitchell. In the afternoon service, beginning at 2, other former pastors will speak, and quartets, ensembles, etc. will sing.

S. S. Lesson

(Continued from page 7)

chosen, on the moon and then make connection with another spacecraft circling the moon and return to the earth, landing at an almost precise point in the ocean to be picked up by a helicopter and brought to a ship. God is that trustworthy; he created an orderly universe. Another thing, scientific knowledge helps us to understand the amazing goodness of God in the abundant provision of resources for man's well-being. The discovery of natural resources reveals something of God's abundant provision of food, of means of health, of means of legitimate comfort, of means of creative work, and of almost limitless facilities for helpful ministries to the members of the human race. And for still another thing, the achievements of science impress the truth that God means for man to be an inventor, a discoverer, a researcher, a thinker, a builder, an engineer, a scientist, and a thousand other things in the exercise of his dominion over the earth. God has made man his agent, all to the end that God's purposes for the well-being of mankind might be carried forward - always in recognition of God in Christ as Lord over all.

Scientific knowledge should inspire greater faith. - When Galileo proved that the earth and other planets revolve around the sun, also the earth is round and not flat, he was tried for heresy and put to death. His scientific knowledge was not a threat to faith but a demand for a greater faith. And now that men journey to the moon and back - a feat but a generation ago believed utterly impossible - we begin to ask, What are the other unbelievables that will so shortly become realities? No matter what men discover about life or about the earth or about space, their discoveries will be no threat to God. And no matter

what science can accomplish, it can never replace the saving grace of God in Christ or absolve man from the need of God's forgiveness of sin. We

shall simply need a faith great enough to accept the concept of God as one who knows and loves every person, for he is the God and Father of us all.

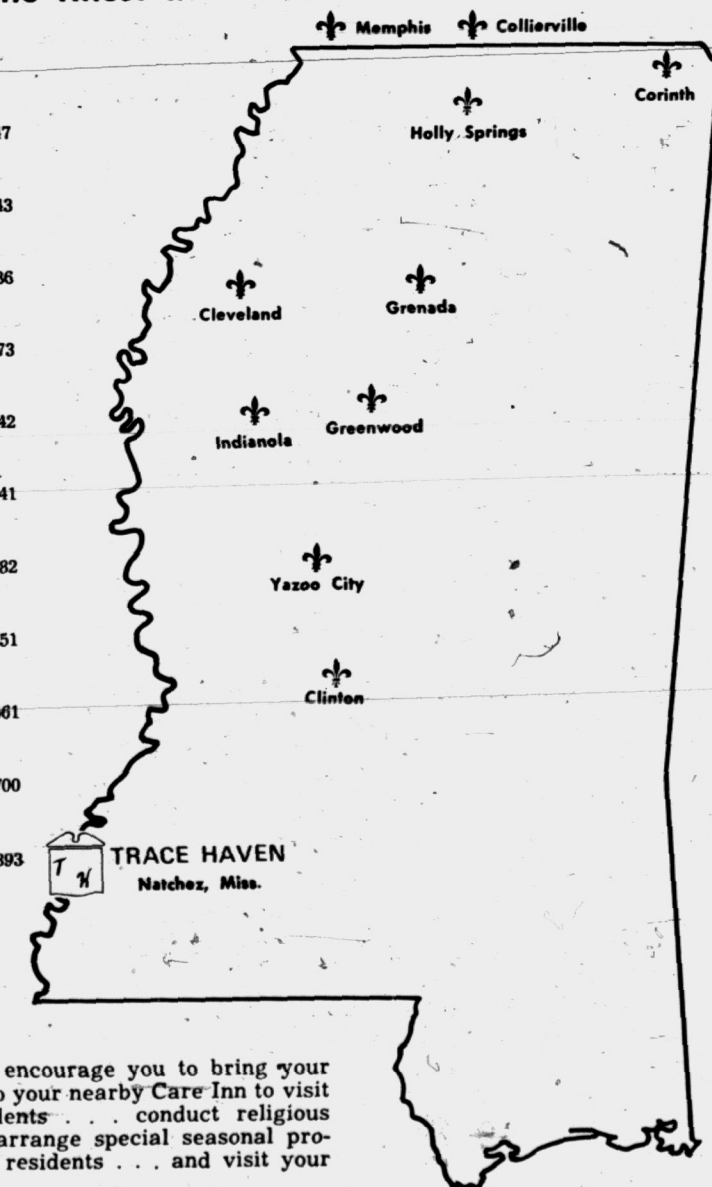
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Oldest And Youngest At Pine Grove:

Great-Grandfather and Great-Granddaughter

W. R. Powell, 83, at right, is the oldest member of Pine Grove Church in Lauderdale County. Karen Stewart, 8, is the youngest. Karen is Mr. Powell's great-granddaughter and the fifth generation of her family to attend Pine Grove Church.

Rev. James Stephens is pastor of Pine Grove Church.

Sandersville Homecoming

Sandersville Church will observe its second homecoming on Sunday, September 24.

Rev. W. E. Bass, pastor of Line Creek, Scott county, will be the speaker at 11 a.m. Mr. Bass was baptized at and went out to preach from the Sandersville Church.

Dr. E. I. Farr, a former pastor and now with the Mississippi Baptist Historical Commission, will be the speaker at the afternoon service.

An old fashioned "dinner on the ground" is planned for the noon hour, weather permitting. "All members, former members, friends, and all former pastors are invited," says Rev. Horace Carpenter, pastor.